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A TRUE
ACCOUNT
OF THE
Nature, End and Efficacy
OF THE
SACRAMENT
OF THE
LORD'S-SUPPER;

OF THE
Great DUTY of *Frequenting*, and of the NE-
CESSITY and Right METHOD of *Preparing*
for the *worthy Participation* of It.

In which is contained,

AN ANSWER to a Book, entitled, *A Plain*
Account of this SACRAMENT.

With a PREFACE, shewing the *Agreement* of this *Plain*
Account with the *Notions* of the *Socinians*; and its *Dis-*
agreement with the *Doctrine* of the *Church of England.*

Dicam brevius, & forte rudius, sed apertius, sacramentum sine salutis
promissione esse nunquam potest. Calv. Instit. lib. iv. c. 17. § 19.

By THOMAS BOWYER, M.A.
Vicar of Martock, Somersetshire.

L O N D O N:

Printed for C. RIVINGTON, at the *Bible and Crown*
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THE
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P R E F A C E.

IN nothing more than in this Sacrament, is the common Observation verified; that we are apt to run from one Extreme to another, — and that Truth lies in the Mean betwixt both. Thus, whilst they of the Church of Rome have too high, the Socinians, and they who favour them, have too low Notions of it. — Whilst the former esteem it to be the very Body and Blood of Christ, the latter won't allow it to be any thing else, but mere Bread and Wine: Those hold it to be the self-same Sacrifice, that was offered upon the Cross; these will not acknowledge it, in any respect, to be a Sacrifice: Whilst some among the former may ascribe too much; the latter ascribe too little, no Efficacy at all, to it: — Whilst the one idolize and adore it, the other despise this Blood of the Covenant, as if it was a common Thing, and approach it without any Awe and Reverence. This Author has taken sufficient Care to avoid one of these Extremes; it were to be wished, that he had equally avoided the other also: But, instead of this, it is to be feared, he has run into it: For how exactly his Plain Account

count of the Lord's Supper, tallies with the Account, which the Socinians give of it, appears from these opposite Columns.

Extracts from Socinian Writers.

Animadvertere enim oportet, non solum miraculis confirmasse Christum viam salutis, quam annuntiaverat; sed vel maxime sui sanguinis effusione. Socinus de Servatore, par. i. c. iii. p. 127.

Nobis in Cœnâ nihil conferri. Smalcus de Cœnâ Domini, p. 347.

Non ut aliquid nobis divinitus detur; — non proprie ad aliquam singularem utilitatem sacram illam ceremoniam omnia pertinere. Socinus in Parænesi, c. 4.

Intelligendum est Cœnam Domini nihil aliud esse, quam sacram actionem; quæ fractione & comestione panis & potione è poculo, Christi fidelibus perficitur; ab ipso Christo institutam, in solennem perpetuamque ipsius mortis commemorationem. Volkelius, p. 313.

Volunt enim illi, qui sacramenti nomine abusi, ad ritus quosdam sacros id transulerunt; sacramenta non signa

Extracts from the Plain Account.

Upon this Account I now take this Cup, i. e. this Wine; my Blood of the new Covenant, as it is to be drunk by you hereafter; in Remembrance of my Blood shed by me, in testimony to the Truth of all that I have declared as the Will or Covenant of God, p. 20.

That the Lord's Supper confers no grace, or that there are no peculiar Privileges, or Benefits in express Words annexed to the Partaking worthily: *The Purport of Prop. viii. and his arguing under it.*

The essence of this Duty, we see, consists in the Remembrance of Christ, p. 103.

-- A Remembrance, for which only it was commanded, Prop. xvi.

The same sort of Mistake seems to lie, in calling it the Renewal of the Covenant on our Part; and the Seal tantummodo;

Socinian Writers.

*tantummodo, sed etiam ob-
signationes, confirmationes Divi-
nae Gratiae, atque adeo ejus-
dem in nos conferendae instru-
menta quaedam esse: id quod
à vero Coenae Dominicæ
usu planè abhorret; quippe
quæ nec ullam Dei gratiam
nobis donet nec obfignet. Vol-
kelius, lib. iv. c. 12. p. 303.*

*Hæc Cæna Domini nussi-
am sædus appellatur. Smal-
cius, Disp. v. de Min. Ec-
cles. p. 159.*

*Nec ullum ad banc cere-
moniam requiratur altare.
Volkel, lib. iv. c. 12. p.
303.*

*Panem illum edendo, atque
peculum bibendo, palam pro-
fitemur, non quod in hac tan-
tum sacrâ actione, Christi
carnem & sanguinem spiritu-
aliter edamus, ac bibamus;
multo minus, quod id fiat eo-
rum vi, quæ in hoc sacra ritu
nobis exhibentur; sed quod piâ
mortis Christi meditatione, &
verâ in eum fide id perficia-
tur, ac porro etiam, extra
hunc ritum à nobis fiat. ---
Volkel, lib. iv. c. 32. p.
310.*

*Christi carnem à fidelibus
comedi — figurato loquendi mo-
do, qui non magis in ipsâ Cæ-
nâ Domini, quam extra eam*

Plain Account.

of it on God's, p. 164.

*Where in nine Pages he
contends that this is a Mis-
take.*

*There is no need of an Al-
tar for this sort of commemo-
rative Eating and Drink-
ing, p. 52.*

*And here he takes up ele-
ven Pages in arguing against
the Word, Altar.*

*If we come --- with a true
Faith (or Belief) in him, as
sent into the World by God,
p. 110.*

*Christians eating Bread
and drinking Wine in Re-
membrance of Christ's Bo-
dy and Blood, do hereby ac-
knowledge Him to be their
Master, &c. Prop. xi.*

*This Bread and Wine ta-
ken as Memorials of the Bo-
dy and Blood of Christ, lead
us by their peculiar Tenden-
locum*

Socinian Writers.

locum habeat — in eoque cogitationes omnes nostras, & mentem defigentes, ejus doctrina & promissis penitus pacimur, eaque imbibimus. Slichting. de Cœnâ Domini, p. 707.

Nonne Communio Sanguinis Christi est? i. e. Nonne est causa societatis, &c. Blieh. in locum.

Communicationem Christi Corporis, hoc est, inquit, professionem hujus communicationis. Vide Racov. Cat. p. 127.

Non secus de illorum sententia judicandum est, qui idcirco Cœnam Dominicam institutionem esse persuasionem habent, ut ex ipsius usu condonationem peccatorum consequamur, Volk. lib. iv. c. 32. p. 321.

Plerique credunt, se illa dignè obeundo peccatorum suorum veniam consequi, Soc. in Paranesi, c. 4. Vide Rac. Cat. p. 123. — 126.

Exultat enim quispiam à sacra Cœna veniens, & sibi suavitatem spe blanditur, pec-

Plain Account.

cy to all such Thoughts and Practices, as are indeed the Improvement and Health of our Souls, p. 162.

A Verbal Profession of our Faith in Christ, is equally an Acknowledgment of the same Covenant, p. 164.

Repeating our Promises of Obedience, and acknowledging what our own Obligations are; are not Things peculiar to the Holy Communion; but may be done every Day, every Hour, p. 176.

A Joint-partaking, p. 33.

Is it not the Communion of the Body of Christ? must be supposed to mean, Is it not a Rite, by which we profess to honour Christ as our Lord and Master? p. 44.

If it be asked, — Do we not partake of the Benefit of Remission of our past Sins, through Jesus Christ, by our partaking of the Lord's Supper worthily? I must answer, No. p. 144.

Fancying to himself Privileges, Communications — from above, p. 156.

catorum

P R E F A C E.

Socinian Writers.

catorum remissionem in anima suo firmiter obfignatam; *Quare unde id noverit? Jam nisi sese solius fidei, quâ credat omnia, & omnibus rationibus, omnibus scripturæ testimoniis moram pertinaciam opponat, illico jacebit consolatio. Et corpore & sanguine Christi nequicquam pastus, omnes illas superbas spes, quæ tantopere mentem illius demulserunt, frustra miser requiret.* Slich. de Cœnâ Dom. p. 792.

Quomodo si ipsa Christi mors ea est, quæ nobis peccatorum remissionem obfignat, id ab eo effici potest, quod ad ipsam mortem commemorandam usurpatur? imo quantum abest rei commemoratio ab ipsa re, tantum necesse est, ut hujus effectus ab illâ abfit: ac propterea cum Cœna Domini celebratur, non quidem obfignatur peccatorum remissio, — sed illam olim fuisse obfignatam commemoratur, Soc. de Cœnâ Domini.

Citationes præcedentes invenienda sunt apud Hoorbeek. Soc. Conf. tom. iii. de sacram. c. I. II, &c.

Plain Account.

Let them remember, that all beyond (his Notions of what is written) is no better than a *Dream*, pleasing perhaps at present, but in the end hurtful to those who infuse it into others, and to those who will find themselves disappointed when they are awaked out of it, p. 181.

Christ's Death, or Christ's Blood, considered as a *Proof*, he voluntarily gave, that the Terms brought by him to Mankind, were truly what He represented them to be; — *this is the Seal of the Covenant*; that is, it is to this Covenant what a *Seal* is to Human Covenants. — *The Partaking of the Lord's Supper is the Remembrance of that Seal which Christ set to the New Covenant*; and therefore cannot be the *Receiving the Seal it self*, p. 168.

I beg leave to give Hoorbeek's Answer to this Argument, translated into English.
" If he means the sacramental Sealing only,

b

" we

" we do not deny, that we attribute it to the
 " Bread and Wine; but not in like manner
 " as it is attributed to the Body and Blood of
 " Christ. His Death does not properly seal the
 " Remission of Sins, but merits and effects it;
 " and if this be what he means by sealing, we
 " do not dispute it: But the Sacraments do not
 " merit and effect it; they only seal and con-
 " firm it to the Faithful. — 2. The Lawful
 " Use of the Sacrament was instituted of God,
 " not only to commemorate and celebrate the
 " Death of Christ; but also to confirm that
 " Remission of Sins to the Faithful, which was
 " gotten for them by the Death of Christ. It
 " is a Consequence of it, — it seals to us all
 " the Benefits of His Death." — Hoornbeek
 " Soc. Conf. de Sacram. c. 1. p. 246,

Socinian Writers.

*Quid vero statuendum est
 de Corporis & Sanguinis
 Christi usu, & potu? Joh. vi.*

*Non agit eo loco Christus de
 hoc ritu, &c. Rac. Cat. de
 fractione panis sacri, p. 126.*

*Quidnam vero est indigne
 edere de illo pane?*

*Est, non eâ, quâ par est,
 Reverentiâ ac Religione, seu
 non ita ut decet, atque insti-
 tuti hujus postulat ratio, ri-
 tum hunc obire, Rac. Cat. p.*

Plain Account.

This Passage of St. John's
 Gospel, I purposely omit,
 as not relating to the present
 Subject, p. 103.

He only, who does not eat
 this Bread, and drink this
 Cup, in a serious and reli-
 gious Remembrance of Him
 and His Death — or with
 Thoughts and Behaviour,
 utterly inconsistent with the

P R E F A C E.

vii

Socinian Writers.

Plain Account.

129. Eodem modo Slich. in locum.

Non eo institutum esse, ut aliquid hic beneficii, aliter quam quatenus digne observatus, pietatis Christianæ pars est, à Christo sumamus, Rac. Cat. p. 124.

— *Et benedixisset] nihil aliud significat, quam usitam illam gratiarum actionem, seu consecrationem panis, quæ omnia contra eos militant, qui sentiunt Christum hac benedictione panis & vino virtutem indidisse, &c. Wolzogen. in Matth. p. 408.*

— *Illud verbis fit, hoc factis aliquibus externis — illud Cœnæ non est proprium, sed alias sæpiissime, cum publice tum privatim faciendum est; hoc vero quod peragitur ritu externo, — hujus ipsius Eucharistia, — est vere proprium; ita ut, etiamsi nemo prorsus in istius ceremoniæ celebratione, verbis conceptis Deo & Christo gratias ageret, (quod tamen neque fieri solet, neque etiam decet) tamen Eucharistia hæc est dicenda; si Christi Discipuli ex ipsius instituto, panem fractum unâ comederent, & ex poculo siberent; modo eorum intentio & consilium aliis foret manifestum, Crell. Ethic. p. 366.*

Design of this Holy Rite, can be said to eat and drink unworthily, Prop. xii. xvi.

It was far from my Design to exclude — any of those Promises, which attend upon all Duties of the like sort, — may be sure we are pleasing to Almighty God, whilst we are obeying the Command of His Son, p.

153, 154.

— Must signify having blessed God, in the Sense of giving Thanks and Praise to Him; and not having blessed the Bread in any other Sense, but that outpeaking over it good Words of Praise, and Thanksgiving to God, p. 12.

— The Duty itself (strictly taken) is comprehended within the Limits of Eating and Drinking, with a due Remembrance of Christ's Death, — which is always to be considered as distinct from ALL ^{RES-}OLUTIONS, PRAYERS, or THANKSGIVINGS, which are made use of before and after it, p. 174. second Edition, which is used in all my Citations.

In this same Chapter, Crellius, in considering the different Acceptation of the Words — Let a Man examine himself, not only allows but contends, that they rather signify the examining our whole Life and Conversation, and approving ourselves afterwards, than only examining, — “ Whether we come in order to eat “ and drink in a serious and Religious Remembrance, &c.

So that in this Article, I cannot find the Agreement of this Author and the Socinians; but that he rather goes lower than they in his Notions of Preparation.

It were easy to run the Parallel much farther; but this is sufficient to shew, that the Fratres Poloni are of more Authority with this Author, or at least more agreeable to his Account of the Lord's Supper, than the Patres Apostolici — That whilst he has kept himself clear of the Errors of the Church of Rome, he has lit on the Socinian Rocks: Having the same Notions, using the same Arguments, Interpretations of Scripture, and Forms of Expression. And the Reader being shewn from what Quivers these Arrows are drawn, will take the more Care to avoid them.

And

P R E F A C E. ix

And as it thus appears, that there is a close Agreement betwixt his Notions, and those of the Socinians; so will it be equally evident, how great a Disagreement there is betwixt his Doctrine, and the Doctrine of the Church of England, concerning this Sacrament, upon a View of the

Doctrine of the Church of England.

Plain Account,

This Sacrament is not only a Badge or Token of a Christian Man's Profession, Art. 25.

They be certain sure Witnesses, and effectual Signs of Grace, and God's good Will towards us, by the which he doth work invisibly in us, Art. 25.

Thus much we must be sure to hold, that in the Supper of the Lord, there is no vain Ceremony, no bare Sign, no untrue Figure of a Thing

Whoever in a serious and Religious Sense of his Relation to Christ, as His Disciple, performing these Actions of eating Bread and drinking Wine --- in Remembrance of Christ (for which *only* it was commanded) performs them agreeable to the End of the Institution, Prop. ix. xii.

He every where calls them [mere] Bread and Wine, or Memorials of Christ's Body. *He took Bread and Blessed it: The Word it ---* perhaps may have been the Occasion of groundless Notions, p. 11.

To say that this Sacrament is designed or ordained peculiarly for the obtaining of God's Holy Spirit, is, I think, to forget and contra-

Church of England.

Plain Account.

absent. *Homily concerning the Sacrament, Part 1.*

dict the Words of our Saviour, p. 159.

The Promise of Christ being in the midst of us, is not peculiar to our Attendance upon this Rite, p. 160.

See p. 20. 110. already cited.

Grant that by the Merits and Death of thy Son Jesus Christ, and through Faith in His Blood, We, &c. 1st. Prayer after all have communicated.

By our Faith and sincere accepting him as our Master, we shall, &c. p. 111.

Faith in Christ, as sent into the World by God, is the Ground of this Remembrance, p. 104.

They be effectual Signs of Grace, and God's Good-will towards us, by the which — He doth not only quicken, but also strengthen and confirm our Faith in him, Art. 25.

Our Faith in Christ cannot be improved; but either by God's giving us new Evidences of the Truth of his Pretensions (which we cannot expect) or by our own serious Review, and repeated Consideration of all the old ones, p. 106.

In such as worthily receive the same, they have a wholesome Effect and Operation, — to such as rightly, worthily, and with Faith receive the same; the Bread which we break is a Partaking of the Body of Christ, and likewise the Cup of Blessing, is a Partaking of the Blood of Christ, Art. 25, 28.

The Cup, over which we speak good Words of Praise, — Is it not the Joint-partaking of that which brings to Remembrance, and in His Institution is called His Blood? When we in the same Solemnity break and eat Bread, is not this the Joint-partaking of that which is appointed for the Remembrance of his Body [that is Bread] and is therefore by Him called His Body, p.

And he labours, p. 39. and again, p. 143. to shew,

The

P R E F A C E.

ix

Church of England.

Plain Account.

The Minister shall always give Warning for the Celebration of the Holy Communion, upon the Sunday or some Holiday immediately preceding.---

*And then say,
The Way and Means thereunto, is first to examine your Lives, &c.*

They who eat and drink to their Condemnation (i. e. unworthily) are the wicked, and such as are void of a Lively Faith, Art. 29.

Which being so divine, &c. my Duty is to exhort you, in the mean seasons, to consider the Dignity of that Holy Mystery --- and to examine --- (and that not lightly) --- so that ye may come holy and clean, &c. 1 Exhortation, &c. See the whole of it.

We ought to purge our Soul from all Uncleaness --- lest

that the Apostle does not speak here of the Benefits of Christ's Body broken and Blood shed: --- that they do not, cannot admit of this Sense.

My Design is only to observe, that Examination of a Man's whole Life, is not a Duty necessarily previous to the Lord's Supper. In the publick Office of our Church, it is observable, that the Duty of Examination is proposed to them, who are at that very time supposed to remain in the Church as Communicants; --- all which is perfectly agreeable to what I have been now saying, p. 72, 73, 74. See the Disagreement in this Article further proved, p. 253.

The whole Affair of eating and drinking unworthily, is confined to the Frame of our Minds, and our Behaviour at the very time of our Performance of this Religious Duty, Prop. xiv.

The Custom of our Church, &c. of the Minister delivering, &c. guards it almost against the Possibility of any serious Christian's eating or drinking unworthily, p. 91.

It does not appear to have arisen from any thing pecc-

Church of England.

we eat it with a Soul polluted and defiled with Sin, Hom. Sacr. 2d Part.

They be sure certain Witnesses and effectual Signs of Grace, &c. Art. 25.

A Sacrament is a Visible Sign of an Invisible Grace; that is to say, that setteth forth to the Eyes and outward Senses, the inward Workings of God's free Mercy; and doth (as it were) seal in our Hearts the Promises of God, Hom. of Common Prayer and Sacraments.

Thus much more the Faithful see, hear, and know the favourable Mercies of God sealed, Hom. Sacr. Part 1.

The strengthening and refreshing of our Souls, — as &c. Church Cat.

The Communion of the Body and Blood of the Lord, in a marvellous Incorporation, which, by the Operation of the Holy Ghost, — is through Faith wrought in the Souls of the Faithful, whereby, not only their Souls live to eternal Life, but they surely trust to win their Bodies a Resurrection to Immortality. — The true Understanding of this, — Fruition and Union, — the ancient Catholick Fathers were not afraid to call this Supper — the Salve, the Food of Immortality,

Plain Account.

liar to the Lord's Supper itself, nor from any Opinion that such Persons (as were scandalously and notoriously immoral) could not possibly come to it with good Dispositions; and eat and drink in such a manner as not to fall under St. Paul's Denunciations, p. 89, 90.

The same sort of Mistake seems to lie in calling it; — the Seal of it on God's Part, p. 164.

To call it *the Food of our Souls*, is not to give it a Name peculiarly proper to this [Sacrament] as distinct from all other Points in which we are equally concerned. —

The Notion that it is *Food to the Soul*, as *Bread eaten is to the Body*, is a Mistake, — an Error, — to be eaten in a figurative Sense —

Only, as it leads to all such Thoughts and Practices, as are the Improvement and Health of our Souls, p. 160, 161, 162.

and

Church of England.

Plain Account.

and sovereign Preservative
against Death, &c. All
which Sayings are TRULY
attributed to this Celestial
Banquet, Hom. Part 1.

And as for the Number of
them, if they should be con-
sidered according to the Signi-
fication of a Sacrament,
namely for the Visible Signs,
--- whereunto is annexed the
Promise of Forgiveness of
Sins, and of our Holiness,
and Joining in Christ, there
are but two, Homily on
Prayer and Sacr.

See further in the following
Discourse, in many Places,
the Disagreement proved.

If it be asked, Do we
not partake of this Benefit of
Remission of past Sins, by our
Partaking of the Lord's Sup-
per worthily? I must an-
swer, no, if the Gospel be
true, p. 144.

There is no Occasion to prove, that it is a
very great Fault to lessen any Privileges, or
to undervalue any Promises annexed to this
Institution: It is owned, " That it is an in-
" excusable Fault, wilfully to attempt it; and
" an inexcusable Carelessness, to do it for want
" of due Consideration.

But then, in Mitigation of this Fault, our
Author thinks, " That it may with Truth be
" said, that an Error of this Sort, does not
" really hurt any Christian, nor alter the Ef-
" fect of the Duty at all.

If we should grant this, yet still the Question is, — Whether, if God has declared, that Oblatio Farrea, should every where be offered up to Him, and Christ has commanded us, to offer this as a Memorial of Himself to the Father, we are not obliged to do this, tho' no Benefits were annexed to the Performance of it; whether he can be said to partake of this Holy Sacrament worthily, who has such unworthy Notions of it? Whether, if God has appointed it as a Means of conferring Grace; and we will not accept of it as such; if by his Appointment and Blessing, it be the Method of applying unto God for, and the Instrument of conveying to Man, all the Benefits of Christ's Death and Passion; and we will not observe it as such; we can be said to have a covenanted Right to them; and this Error will not hurt us? I think I may venture to say, that he cannot tell, God knows, and God only knows. May not the same Plea be made for the Socinian, who has so low, so mean Thoughts of the Doctrine of Satisfaction itself, and thinks that Christ did not offer Himself a Propitiation for our Sins? And will this be thought sufficient Excuse? I cannot tell, God knows.

The Question further is, whether he who has such low and mean Notions of Examination
and

and Worthiness, as are here laid down; and acts according to them, can be said to receive worthily? Or to receive so much, if any Benefit at all, from the Performance of this Duty?

On the other side, this Author says, "To annex to this one Duty, such Blessings and Privileges, as belong only to the whole System of Christian Practice, is an Error (supposing it to be an Error) of quite another Nature.

And so indeed it is, to annex the Blessings and Privileges of the Gospel, to this Duty alone, exclusive of all, or any of the rest:— But who is there so annexing them? Not the Church of England; not the Divines of it, whom he would be thought here to oppose; for they distinguish rightly between the Conditions, and the Means of the Christian Covenant; (a Distinction, which tho' so obvious, so necessary, I do not find insisted on, scarce observed by our Author) and make the Sacrament the Means of conveying Grace and Forgiveness to those only who perform the Conditions, viz. Faith and Repentance; what Occasion then of so representing them, "as if they perverted the Design of the Gospel?

Nay, the Church of Rome herself (to do her Justice) does not so ascribe Grace and Forgiveness

*ness to this Sacrament, ex opere operato; as not to require Faith and Repentance in the Recipient, as appears from the Citations in the Margin.**

To remove Superstition, to preserve against the Attempts of Unbelievers, is the declared (and in Charity we ought to think it the real) Design of this Author.

A great and good Design; and I heartily wish good Success to it: But I am afraid (and shall be glad, if I fear where no Fear is;) that instead of succeeding in his Design, what he has written will rather (tho' contrary to his Design) serve the Cause of Superstition and Infidelity.

* *Expositio falsa est, quod conferre gratiam, ex opere operato, sit conferre gratiam peccatori sine fide, & bono motu cordis ejusdem peccatoris, Bellarm. de effectu Sacramentorum, lib. ii. cap. 1. p. 108.*

Probandum jam superest Sacramenta esse veras causas instrumentales gratiæ, ibid. p. 114.

Estius — gratiam ex opere operato conferre, non significari quod Sacramenta ex natura & conditione operis, seclusa divina institutione, effectum aliquem spirituales producant — ut in suscipiente nullam preparationem — requirant; ut habeant rationem causæ sine qua non. Ex quibus omnibus patet, apud Doctores ecclesiæ Romanæ Sacramenta dici conferre gratiam ex opere operato, non quod — vel quod ad productionem gratiæ, sufficiat in ipsis adultis sola Sacramenti susceptio, absque penitentia & fide suscipientis, Le Blanc's Theses, p. 667, 669.

P R E F A C E. xvii

To tell the Superstitious Romanist, that the Bread which we break, and the Cup which we drink, are nothing else but common Bread and Wine; mere empty Signs, which confer, communicate no Grace at all; when he himself can see with his Eyes, that they are said to be the Communication of the Body and Blood of Christ; and therefore are more than mere empty Memorials, Signs, Types or Figures; when he hears with his Ears, and his Priests tell him, that many great and very excellent Things are spoken of this Sacrament by the Primitive Fathers:--- To tell him, that it is in no respect a Sacrifice, when he is told again, by those whom he will believe, that it is expressly so called by the most early Fathers; what is this but to harden him in his superstitious Notions of Transubstantiation, and the Sacrifice of the Mass?

*To tell the Scoffing Deist, (as he is here in effect told) that not only the Church of Rome, but the Church of England, yea all Christian Churches that ever were, and now are in the World, have erred in maintaining, " That
 " this Holy Sacrament confers Grace, (the As-
 " sistance of God's Holy Spirit) that tho' a
 " Positive Institution, it is of no real Value,
 " and no Privileges, no Promises are annexed;"*
and

and yet it is made a Part of Christian Worship, and joined with those Things, that are of moral and eternal Obligation; what is this but to harden him (who is already sufficiently prejudiced against all Positive Duties) in the Contempt of it, and make him still more to disbelieve and ridicule?

*In my humble Opinion, the most effectual, if not the only Method, we can take with Success, to wrest out of the Papists Hands those plausible Arguments which they urge from Scripture and Antiquity, in favour of Transubstantiation and the Sacrifice of the Mass; is to allow, to contend for these Primitive Doctrines, — “ That the
“ Bread and Wine are, tho’ not in Substance
“ or Nature, yet in Power and Efficacy, the
“ Body and Blood of Christ; and a Commemo-
“ rative Representative Sacrifice.*

The most effectual, if not the only Method, to answer the Objections of the Deists, and to remove their Prejudices against this Positive Duty, is to shew the Reasonableness of it; which can no otherwise so well be done, but by shewing that there are Benefits annexed to it; — that it is a constant Check to Sin; and Incitement to a pious Life.

*Therefore, and because I thought it would be of little Service to disprove a false, if I did
not*

P R E F A C E. xix

not at the same time endeavour to give a true Account of the Lord's Supper, have I laboured these Points, with all the plainness I could, for the Use of the common Christian.

This Author says rightly, " That all Persons, who love our Lord Jesus Christ in Sincerity, will be candid in judging another, even supposing him to be in an Error.

I grant it; and only desire that the same Measure which I mete to him, may be measured to me again; especially, " when it is so plain in this Case, that nothing could lead me into it; but a sincere Desire, that the Doctrine of Christ might prevail.

Great is the Truth and will prevail, maugre all the Force of Opposition; yea, be more manifest, and shine the brighter for it.

He is so good in the last place as to say, " That it will be a Satisfaction to him, to be set right in any Point, small or great, in which he may have judged amiss.

I have sincerely attempted it; and if I fail in my Attempt, yet I hope I shall not offend him, being resolved to give no Occasion of Offence, but telling the Truth, and earnestly contending for the Faith, in this Article, which I am verily persuaded, was at first delivered to the Saints.

And

And would he be so good as to forgive me; yet I should not easily forgive my self, if, whilst I am writing upon the Lord's Supper, I should say or do any Thing inconsistent with that Peace and Good-will, which Christ came to establish amongst Men, or contrary to that Love and Charity, which it was the great Design of this very Institution, to promote amongst Christians.

I make no Apology, for mostly making use of the same Arguments with a late learned and excellent Divine of our Church, more especially in Proof of my first and second Propositions. It is allowed on all Hands, that he hath exhausted the Subject; and that little or nothing new can easily be said of it. — It were to be wished that this learned Author, when he preached the Sermons (of which he tells us this Treatise is the Substance) had thought fit then to publish them; and have chosen rather then to have engaged in this Controversy, whilst he was living, who was best able to oppose him: But still it is to be hoped, that there will never be wanting those, who will be able and willing to defend these Primitive Doctrines.*

* Mr. Johnson.

Mr. Nelson in his *Christian Sacrifice* defends the same Doctrine.



THE
INTRODUCTION.



It were to be wished, that in a Christian Country there were no wicked Attacks made upon the *Christian Religion* : But, if *Scoffers* will labour to undermine the very *Foundations* of it, and to *cast them down* ; what *shall the Righteous do*, but, with all their might, endeavour to support them ?

It were to be wished, that, at least, Christians were at *Unity amongst themselves*, and had no *Divisions amongst them* ; that as they have but *one Faith*, so they were of *one Mind*, concerning it : But, considering the *Weakness*, and *Corruption of Human Nature* ; and how difficult it is to search, and to find out the *Truth* ; *there must be Heresies*, as well as other *Sins* : Nay, the *Ministers of Christ* are forewarned, that even of themselves, *shall Men arise speaking perverse Things*, endeavouring to draw away *Disciples after them* ;

B

and

2 INTRODUCTION.

and are cautioned, are commanded to *watch*, and to *warn every one*; and accordingly, have engaged themselves, to *be ready with all faithful Diligence, to banish and drive away all erroneous and strange Doctrine, contrary to God's Word.*

But, above all, it were to be wished, that Christians had no Disputes about the Sacrament of the *Lord's Supper*; that the *Feast of Love* were not an Occasion of *Strife and Division*; and yet it is one of the greatest Subjects of Controversy; and Christians dispute not only about the *Substantial*, but *Circumstantial* Parts of it; differ not only in *Opinion*, but in *Practice*; and even from hence take Occasion to *separate themselves.*

We may *differ*, without making our *Differences* an Excuse for *Divisions*. We may dispute about the *Way that leadeth unto Life*, (it is the only thing worth disputing about) without *falling out by the Way*; and so let us dispute in the *Spirit of Meekness.*

I agree with this Author in his four first Propositions: — “ That the Partaking of the
“ *Lord's Supper* is not a Duty of itself, but
“ made such, by the positive Institution of
“ *Christ*: ” — “ That all positive Duties de-
“ pend entirely upon the Declaration of the
“ *Person* who institutes them, with respect
“ to the real *End* and *Design* of them; and
“ consequently, to the due Manner of per-
“ forming: ” — “ That these therefore must
“ of

INTRODUCTION. 3

“ of necessity depend upon what Jesus Christ
 “ hath declared about the Lord's Supper : ” —
 “ That he himself sufficiently declared to his
 “ first Followers, the whole of what he de-
 “ signed should be understood by it, or im-
 “ plied in it,

But then, whereas it is proposed in the
 next place ; — “ That it is of small Impor-
 “ tance to Christians, to know what the ma-
 “ ny Writers upon this Subject, since the
 “ Time of the Evangelists and Apostles, have
 “ affirmed : * ” This I dissent from.

The Reason is plain : Because in the Mat-
 ter of an *instituted Duty* ; where we can have
 no Light from Reason ; the *Customs and Man-
 ners* and *Way* of speaking, of those who lived
 about the Time of the first *Institution* of it ;
 the Authority of those who lived after it, are
 the best *Guides*, the only *Helps* we can have,
 to lead us into the true Sense and Meaning
 of it ; It is so in all *Human Laws* ; which,
 as they are often capable of different Senses,
 so, that is allowed generally to be the *true
 one*, which is most agreeable to the *Judgment*
 and *Practice* of those who have gone before
 us, and lived nearest to the Time of making
 them.

The Reason is the same in *Divine Laws*,
 particularly in this *Divine positive Law*. Eve-
 ry Word of it almost is capable of, and taken

* Prop. V. unto p. 7.

4 INTRODUCTION.

in a different Sense; this Author takes it in one Sense; *the Many and the Great*, in another.

Nay, not only all the Words of the Law are variously understood: But the Law itself is questioned; whether it be a standing Law or not, of perpetual *Force and Obligation*.

And there are many amongst us, who *name themselves after the Name of Christ*; and yet do not think this Law a *Law unto themselves* to oblige their Practice: — Nay, and they cite *Scripture*, the Words of our Saviour himself, in Proof of their vain Opinion: When urged with these Words, — *Do this in Remembrance of me*: In Answer, say they; Our Saviour, after he had *washed the Disciples Feet*, said, *Ye ought also to wash one another's Feet. For I have given you an example, that ye should do as I have done unto you.**

Here, say they, is a plain Command, *Ye ought*; — *I have given you an Example*; — *Ye should do*; — as plain as that relating to the *Lord's Supper*; — *Do this in Remembrance of me*. Here also is an outward Sign, — *Washing the Feet*; an inward Grace, — *If I wash thee not, thou hast no Part with me*. Why then, if you are for adhering so close to the Words of our Blessed Saviour, and for being determined by them alone; do you not also *wash one another's Feet*? You do not the one; why therefore do you the other?

* John xiii. 14, 15.

Now,

INTRODUCTION. 5

Now, should any one urge this Argument (as *R. Barclay* hath actually urged it) against the standing Force of this positive Law relating to the *Lord's Supper*; should another urge, as he might urge the same, to prove the equal Obligation of both Commands; and that we ought to *receive* or to *reject both*;* *That one as well as the other is sacramental*: I plainly confess, I know not so well how to answer it, without having Recourse to the *Judgment* and *Practice* of the Primitive Church; which *alone* plainly puts the Matter out of Dispute, and determines the one to be, and the other not to be, of perpetual Obligation.||

It is therefore of *great Importance* to Christians, to know what the *Many* Writers upon this Subject, immediately after “ the Time “ of the *Evangelists* and *Apostles*, have affirmed:” — Not that they have a Power to add to *Christ's* Institution: All that is added, ought indeed to be esteemed only as the *Invention* of those who add it: The only Use of them, is to inform us, by their *Judgment* and *Practice*, what is the true Meaning of it: And in this respect, as it appears, especially, where their Consent from the Beginning is universal, they are of great Use and Benefit,

* The *Sacrianians* favour the perpetual Obligation of this Command, of washing one another's Feet. Vide *Racovian Catechism. sect. 6. de fractione panis sacri*, p. 130.

|| Bingham, Book xii. c. 4. sect 10.

6 INTRODUCTION.

and we ought to pay a great Regard to them, According to the Direction of our Church,
 “ Before all Things, this we must be sure
 “ of, especially that this Supper be in such
 “ wise done and ministred, as our Lord and
 “ Saviour did, and commanded to be done,
 “ as his Holy Apostles used it, and the *Good*
 “ *Fathers in the Primitive Church frequent-*
 “ *ed it.**

I am the more solicitous to observe this, and to impress it upon the Minds of Christians; — because it is the only thing that can either prevent or cure the many Mistakes and Disputes upon this Subject: — And nothing, I am persuaded, can remedy this Evil for the future, but persuading them to have recourse to *Jesus Christ* and his *Apostles*, and the *Good Fathers* in the *Primitive Church*, during the first three or four Centuries. — Let *Christians* believe as they believed; frequent as they frequented it; and then all their unhappy Disputes upon this Subject would quickly be ended, and we should, as we ought, *with one Mind and one Mouth glorify God at the Lord's Table.*

But, notwithstanding the great Usefulness of the *Fathers*; as this Author has not, so neither shall I make much Use of them; nor endeavour to prove, as I might, all my Points by *Citations* from them; my present Design

* Homily on the Sacrament, Part 1. p. 282.

“ being,

INTRODUCTION. 7

being, to give “ as good Instructions as I can “ to common and honest Christians,” — That they may perform rightly the great Duty of receiving the Holy Sacrament; neither *making light of it*, on the one side; nor too *highly esteeming it* on the other, equally abhorring *Prophaneness* and *Superstition*.

And, in order to this End, I shall endeavour to correct *false*, and to give them right and *true* Notions of the Lord’s Supper: And then to *convince* them of the grand Necessity; to instruct them in the due Manner of worthily receiving it.

My Propositions I shall draw from the Words of the *Institution*; and other Passages of Holy Scripture relating to it.

They are these that follow, and they naturally follow one another.

I. That the Bread and Wine in the Lord’s Supper, are the Body and Blood of Christ, in Power and Effect.

II. That the great End of this Institution, is not only to put us in mind of Christ and His Death; but to put God in mind; to offer a Memorial before Him; or that this is a Commemorative and Representative Sacrifice.

III. That it is a Covenanting Rite, and an Act of Communicating with God.

8 INTRODUCTION.

IV. That there are *Promises* made, and *Privileges* annexed to the worthy Receiving of it; and what these are.

V. That it is a Duty of grand Importance, of equal Obligation with any Moral Duty; and which ought frequently to be performed.

VI. That a *previous Examination*, and *Holy Preparation* is requisite; and wherein consists that *Worthiness*, or *Unworthiness*, with which it may be received.

And in my proceeding under each Proposition, I shall endeavour to prove, first, the Truth of it; and then, to answer the Objections made by this Author against it.

I. That the outward Elements are not mere Bread and Wine, only empty Signs; but the Body and Blood of Christ, though not in Substance, yet in Power and Efficacy; or that they are the Means of conveying (whether *physically* or *morally* I do not pretend to determine) all the Benefits of Christ's Passion, is evident,

1. From the *Titles* with which they are dignified and distinguished. For Christ says without any *Restriction*, without any *Limitation*,

INTRODUCTION. 9

tion,—*This is my Body—This is my Blood*—His Apostle says, that it is the *Communion of the Body and Blood of Christ*—that *not discerning the Lord's Body* in this Sacrament, is *eating and drinking unworthily*: And that he, who thus eats and drinks, is *guilty of the Body and Blood of the Lord*; and *eateth and drinketh Damnation to himself*.—But why all this, if the Bread and Wine are no more than mere *empty Signs*, nothing else but *Remembrances*, without any Life and Spirit in them? Let our Saviour explain himself; let the *Primitive Church* explain our Saviour's Words, and they are not *carnally*, but *spiritually* to be understood. They are *Spirit*, and they are *Life*. And accordingly the least, the lowest Sense that can be put upon these Words of our Saviour,—*This is my Body—This is my Blood of the New Testament*, is, That this is my Body and Blood in Efficacy, *i. e.* they are *Instruments* or *Means* of conveying the Benefits of his Body given, and his Blood shed for us. They are not only *representative*, but *exhibitive*: They are not only the *Type* or *Image*; as the *Picture* of a Man may be said to be the *Man* whom it *represents*, but the *Instruments* of conveying the *Benefits* of Christ's Body and Blood, broken and shed for us: And upon this account dignified and distinguished with the honourable Titles of the *Body* and *Blood* of Christ.—As a Man may
say

10 INTRODUCTION.

say of the Writings of his *Estate*—*This is my Estate*, as they convey and secure it to him.—And so they are said to be the Body and Blood of Christ, because they are blest with the same Spirit that actuated his natural Body; and as the Church is said to be *the Body of Christ*, because the Members of it have *the Spirit of Christ*. And *John the Baptist* is said to be *Elias*, because he came in the *Spirit and Power of Elias*.

2. A 2d Argument in proof of this Truth, may be taken from the Account which is here given of what our blessed Saviour did to this Bread and this Cup: *He Eucharistized*; he *blest* them; and then pronounced them to be his Body and Blood. But now to what purpose did he *blest* them, or pray for a Divine Blessing upon them? but that they might be useful and serviceable to us, and answer the Title that was given them, the End proposed; to convey to, or to confer upon us the Benefit of his Body broken, and his Blood shed for us.

No, says our Author; This is a *groundless Notion*, and the Occasion of it perhaps is, “That our Translators in these words, *he took Bread and blessed it*, added the Word *it*, without any thing in the Original to answer to it, or to require it.†

INTRODUCTION. 11

And yet he is for adding the Word *God*, without *any thing in the Original to answer to it, or to require it*; which has not, that I know of, any *Translation*, ancient or modern, to justify it; whereas ours is justified by the *Arabic Version*.

Here this Author says, that *ευχαριστία* can signify nothing but *having given Thanks to God*. If *Justin Martyr*, who perhaps is the most early Interpreter of it, may be allowed to understand it, he seems to think that it may signify something else, when he calls it *ευχαριστία τοῦ ἀποστόλου* *ευχαριστία τοῦ κυρίου* *ευχαριστία τοῦ πνεύματος* *† Eucharistized Bread*; Bread over which a Blessing has been craved, or a Prayer made for Divine Grace upon it.

But tho' *ευχαριστία* should be allowed to signify nothing but *to give Thanks to God*, yet *ευχαριστία* cannot be restrained to this Sense; this certainly is to be taken *transitive*, and terminates upon the Bread, as is evident from the Use of it both in the *Old and New Testament*. Thus *Samuel blessed the Sacrifices*,* and *Jesus blessed the five Loaves and two Fishes*.|| He blessed them by praying for a divine Benediction to increase and multiply them, to answer the Purposes design'd.

† *Apol. ima vulg. 2da p. 97, 98.*

* *1 Sam. ix. 13. ευχαριστία.*

|| *Luke ix. 16. ευχαριστία αὐτοῦ.*

12 INTRODUCTION.

Before I proceed, I beg leave to observe, that tho' the Word of God was writ by several Persons, yet the Holy Spirit divided *to every one of them severally as he would*:— So that he alone was really the Inditer of the Holy Scripture; the Apostles were but as his *Amanuenses*: What signifies it therefore, that one Apostle uses the Word *ευχαριστίας*, another *ευλογίας*, and that the former only signifies to *give Thanks*? It is confessed, that both these Words are used by the Holy Spirit in the Account which we have of this Institution; why should they not both then be understood in their proper sense? the former as applicable to the *Father*, the latter to the *Bread*;* and accordingly suppose, that our blessed Saviour did both bless God, and bless the Bread and Wine also; the one by *Acts of Praise*, the other by *praying* for a blessing upon them: Does not the Scripture tell us, that *every Creature* is to be received with *Thanksgiving* and sanctified by *Prayer*? and accordingly, do not Christians always at the same time *praise God* for his

* Hæc autem verba promiscuè et *ευχαριστίας* usurpantur, quod Heb. *ברך* utrumque significat; et quod unius hujus sacre actionis duæ sunt partes; *precatio* scilicet, et *gratiarum actio*, et Christus utriusque usus: Interim tamen discrimen aliquod formale inter ea est, et *ευχαριστία* ad Deum refertur, *ευλογία* ad panem et vinum.

Synops. Crit. Matt. xxvi. 26.

Creatures,

INTRODUCTION. 13

Creatures, that they *eat*; and *bless them* also, by praying for a Blessing upon *them*?

And if our daily Bread, and daily Food, is to be sanctified by *Prayer*; why should not the sacramental Bread, the Bread of Life, be *consecrated* or *sanctified* by Prayer for a Blessing upon it? Why all this Pains taken to shew that Christ did not, that we ought not to *bless* the *Bread* and *Wine* in the *Lord's Supper*? That Bread nourishes our mortal Bodies, we all know by Experience: How it does, we cannot tell: That it would not, without the Divine Benediction, we believe.—Why should it therefore be *thought a Thing incredible*, that God should, by his Spirit, bless the Creatures of Bread and Wine in the Holy Sacrament, make them the Body and Blood of Christ in *Efficacy* to us, the Nourishment of our Souls?

According to these different Senses of the Word, we find that the Holy Church throughout the World, in the Beginning, did, by her Practice, declare, that she believed Christ to have blessed the Bread in both of them: She blessed the Elements by a most solemn Thanksgiving pronounced over them; and by a Prayer to God for a divine Benediction; or the *Descent of the Holy Ghost*, to render them the Body and Blood of Christ in Efficacy and Power, tho' not in Nature and Substance.

14 INTRODUCTION.

So that, tho' it was really doubtful what was the Sense of the Words *εὐχαριστοῦντες* and *ἐλλογίζεσθαι*, and we could not certainly tell, from the Words themselves, what it was that our Saviour did with respect to the Elements: Yet since the most *ancient Fathers*, and the most *ancient Liturgies* inform us; that from the Beginning, they both *praised* God over them; and *prayed* God for a Blessing upon them, that they might be useful and serviceable in obtaining the Ends which are proposed by the Use of them; we should suppose, that our Saviour did the same; and that, in Obedience to his Command, we ought to go, and to do likewise.

It is evident also,

3. That the outward Elements are more than mere Emblems or Remembrances; that they are indeed the Body and Blood of Christ in Power and Virtue, from these Words of the Apostle, — *The bread, which we break, is it not the communion of the body of Christ? the cup which we bless, is it not the communion of the blood of Christ?* † But now a mere Memorial, Symbol, Type, or Figure, communicates nothing.

The Cup of Blessing which we bless (*εὐλογούμεν*) *εὐλογεῖν* is here again plainly transitive, terminates upon the Cup; and is

† 1 Cor. x. 16.

INTRODUCTION. 15

to be taken as *consecrating it*, or the praying for a Blessing upon it: This is the plain, easy, obvious Sense; and yet this Author would have it signify no more than *speaking over it good Words of Praise and Thanksgiving to God*. * Because the Cup in the *Lord's Supper* answered to the Cup solemnly drunk at the *Paschal Supper*. Be it so: And that the Apostles gave Thanks to God over the Cup: But does it therefore follow that they did nothing else? Must we not believe St. Paul, when he tells us, that they *blessed the Cup* also? Might they not at the same time give Praise unto God, and beg his Blessing upon the Elements; as the primitive Church, by her Practice, tells us that they did?

This Author seems to pay little or no Regard to the Authority of the Fathers of the *Many or the Great*: And yet, when they seem to be of his Opinion, he makes use of them in his Defence. Thus here he cites St. Chrysostom and Theophylact (the latter of whom generally borrows from the former; so that they two may be said to be but one). But does St. Chrysostom say, that they only gave Praise and Thanksgiving over the Cup? Does he not, in another place, expressly say: The Priest stands, not bringing Fire down from Heaven, but the Holy Ghost.—He makes Supplication with all his Might, not that—
but

16 INTRODUCTION.

but that Grace may fall upon the Sacrifice, and through it enlighten the Souls of all.†

But to proceed, — *The cup of blessing, which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?* St. Paul here seems to interpret, and to be the Best Interpreter of, the Words of our Saviour; and to give us the true Sense of them: He does not say, that *the Bread* — is the *Body*; that *the Cup* — is the *Blood* of Christ; nor, that they are the *Types*, the *Figures*, the *Symbols* of them: that it is still *Bread* which we break (and eat) and the *Cup* which we drink; and therefore not changed in their *Nature* and *Substance*; but different from the *Body* and *Blood* of Christ: That they are more than mere empty *Signs*, or *Figures*, since these communicate nothing; whereas this *Bread* and this *Cup*, are by the Divine Command, and Appointment; by Covenant and Promise, made the *Instrumental Means* of conveying, or communicating, the *Body* and *Blood* of Christ, to us, in *Power* and *Efficacy*. — So that these Words, at once correct the Error of the Church of Rome, which teaches, that after *the Consecration*, there is a *Conversion* of the whole *Substance* of *Bread* into the *Body* of Christ, which is called *Transubstantiation*;* and the Error of

† De Sac. Lib. 3. * Conc. Trid. Sess. xiii. c. 4.

INTRODUCTION. 17

the Socinians also, who ascribe no *spiritual Efficacy*, to the *Bread* which we eat; and the *Cup* which we drink.

Our Church keeps the mean betwixt both these Extremes; teaches, that not the *Outward*, but the *Inward Part* or Thing signified, is the *Body and Blood of Christ*, which *are verily and indeed taken and received by the Faithful in the Lord's Supper*.

The Word Κοινωνία, Dr. *Whitby* allows, hath two Significations. 1. It imports *Communication*, where the subject mentioned is capable of *Distribution*: 2. But where it is not, it denotes *Communion*: And he allows, that the Word here may be taken in both these Senses: Taken in the latter Sense, the Words seem to import, that by receiving the *Bread* and the *Cup*, we hold *Communion* or *Fellowship*; we enter into the strictest Union * we are capable of with Christ; and this implies, that We devote our selves to Him, and He unites himself to Us; or, in his own Language, *that He dwells in Us, and We in Him*: Taken in the former Sense, they seem to import a *Distribution* of the Gifts or Graces accruing to us, by the *Body and Blood of Christ* being broken and shed for us.

* Διδ τί μὴ εἶπε μεταχθ; ἔτι πλεον τι δαλῶσαι ἡλικίῃ, καὶ πολλὰ ἐδιδάσκειν συνάφῃ. Οὐ γὰρ τῷ μεταχθ μόνον, ἀλλὰ καὶ τῷ ἐπιδάσκειν συνάφῃ. Καθάπερ γὰρ τὸ σῶμα ἰαυτοῦ ἔσται τῷ Χριστῷ. ἔτσι καὶ ἡ ψυχή αὐτοῦ διὰ τὸ εἶναι τὴν ἐνέμετα. Point blank against Transubstantiation.

C

Here

18 *The Bread and Wine,*

Here is a plain Difference betwixt that which *communicates*, and that which is *communicated*:† What is it that here communicates? the Bread which we *break*. What is here said to be communicated? the *Body* and *Blood* of Christ: And what can these mean, but the Benefits of Christ's Death? — See this Text further considered, p.

This seems plain and evident. And yet this Author has explained this all away; and won't allow that they contain any *Benefit* or *Privilege*, not the Benefits of Christ's Body Broken, and Blood Shed for us; that the Words neither require, nor admit of this Signification, p. 39—43.

What then do they signify? Little or nothing at all, according to him; if I do not misunderstand him. For thus he paraphrases them. “When we partake in common of
“the Cup of Blessing; is it not in its plain
“Design the Joint Partaking (or Commu-
“nion) of that which brings to Remem-
“brance, and in his Institution is called his
“Blood? [Now, how it can be said of the
Cup which we partake, that it is the *Joint Partaking*, I cannot understand.] “when
“in the same Solemnity, we break, and eat
“Bread? Is not this the Joint partaking of
“that which is appointed for the Remem-
“brance of his Body; and is therefore by
“Him called His Body?” p. 33.

† Τὸ δὲ κοινῶν ἑστῶς ἐστὶν ἡ κοινῶν. Chrysost. in loc.

What

the Body and Blood in Efficacy. 19

What is that which brings to Remembrance His Blood, but the Cup? Which is appointed for the Remembrance of his Body, but Bread? So that, according to him, the Bread which we break, is the Joint Partaking of the Bread; and the Cup which we drink, is the Joint Partaking of the Cup.

Idem per idem; how jejune an Interpretation this! Here is no Distinction betwixt that which communicates, and that which is communicated: Whereas we should distinguish the one from the other; and what we perform from what we receive. The only Actions here spoken of, are *Breaking* and *Drinking*: These this Author explains, and only these. — “We perform, says he, this Rite in Honour to Christ, and Acknowledgment of him for our Master.” — But is this to explain the Text? To explain it, is to tell us, not what We do, nor why We do it; but what is done to Us:— Not what We propose, or declare; but what is communicated to Us; in what Sense the Bread and Wine here spoken of, is the Body and Blood of Christ: The Explication here given is, — That it is an *Acknowledgment* — a Rite whereby we acknowledge. Is not this changing the two Substances here spoken of, into a Rite, and making them nothing but an *Acknowledgment* or *Declaration* that we are Christ’s Disciples?

What Reason is there here given for this Interpretation? Because the Apostle’s Design

was to incite the *Corinthians* to *flee from idolatry*, chap. x. 14. And to do this, he had not the least Occasion to speak of the Benefits of Christ's Death. "It was not to his Purpose to say, by eating Bread, and drinking Wine, ye partake of all the Benefits of Christ's Death; and therefore ye cannot eat of the Heathen Sacrifices -- but by, &c you perform that Religious Rite in Honour to Him, &c. p. 41.

Here again, it is only considered, *what we do*; not, *what we receive* upon so doing; by *Breaking Bread*, and *Drinking the Cup*, we acknowledge Christ for our Master; and therefore should not eat *of things offered to idols*: This is Part, and but Part of the Apostle's Argument: Whereas, according to this Author, it is the Whole of it. But the Apostle proceeds further, and tells the *Corinthians*, with Whom they held *Communion*, and What they received, in their Eating and Drinking at the *Lord's Table*. And does this weaken, does not this mightily strengthen the Argument, and urge it from a Principle of *Gratitude* as well as *Duty*?

Thus, "By Eating Bread and Drinking Wine in the Lord's Supper, you acknowledge Him for your Master; and in the doing of it, you hold Communion with Him, and have the Benefits of his Body Broken, and his Blood Shed, communicated unto you: Therefore *flee from Idolatry*."

the Body and Blood in Efficacy. 21

4. The next Text I shall urge to prove, That the Bread and Wine are spiritually the Body and Blood of Christ, and convey to the worthy Receivers of them the Gift of the Holy Spirit, is : *For by one Spirit we are all baptized into one Body, and have been all made to drink into one Spirit.* 1 Cor. xii.

13.

The Words are spoken as a Reason for those that go before : *For as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body, so also is Christ.* i. e. the Church of Christ, which as it is elsewhere called the *Body of Christ*, so it is here called *Christ Himself*. In this Verse the Apostle is proving, " That " as the *natural* Body is one ; so also is the " *mystical* : Now the natural Body is one, " by being informed by one Soul and one " Spirit, united to it, and animating all the " Parts of it : " * So also he tells us is the *mystical* Body ; as having the Spirit resting upon it, which actuated the Body of Christ. --- The Apostle does not only inform us, that the Church has the *Spirit of Christ*, but what are the standing Means of receiving it ; *Baptism*, and the *Lord's Supper*. For the Most and Best Interpreters refer the former Part of the Words to *Baptism*, the latter to the *Lord's Supper*. *Estius* thus notes upon them, " *Oecum.* --- *uno veteri suffragante codice,*

* Dr. *Whitby's* Note upon this Place.

“ *locum hunc legit* (as in *Mills*;) *videtur enim*
 “ *apostolus loqui de poculo mensæ Dominicæ,*
 “ (*uti Theophylactus annotat*) *ex quo libenter*
 “ *hauriunt gratiam Spiritus Sancti ; sicut*
 “ *in priore parte meminit baptismi, per quem*
 “ *fideles Spiritum sanctificationis accipiunt ;*
 “ *ut mens apostoli sit, omnes fideles velut uni-*
 “ *us corporis membra, quemadmodum rege-*
 “ *nerationem habent per Baptismum, ita nu-*
 “ *tritionem quoque communem --- per eucha-*
 “ *ristiæ sacramentum.*

And yet after he adds, because he could not well answer the Argument hence for the *Lai-ty's Right to the Cup*,--- “ *Si cui magis placet juxta lectionem communem interpretari de --- potione donorum Spiritus, quæ in Scripturâ fluminibus & aquis comparantur, If. xii. Ez. xlvii. Jo. vii. haud reluctabor.*

The late learned Mr. *Peirce*, from these Words, as well as from many other Texts, argues the necessity of Infant-Communion.*

That the latter Part of the Words are not to be understood of *Baptism*, seems evident, in that they are distinguished from the former, by the Conjunction *and*; He had before ascribed the receiving the Spirit to *Baptism*; *by one Spirit we are all baptized into &c.* They therefore are most probably to be understood of the other Sacrament of the

* See his Essay in favour of the ancient Practice of giving the Eucharist unto Children. Printed for J. Noon 1728.

the Body and Blood in Efficacy. 23

Lord's Supper; for in this Sacrament we *drink*, and only drink in this Sacrament.

Agreeable are the Words of the same Apostle. *And were all baptized,--- and did all drink the same Spiritual Drink; for they drank of that Spiritual Rock that followed them, and that Rock was Christ.** These he makes to answer to that *Spiritual Meat and Drink*, which Christians receive in the Lord's Supper; why therefore should not *Drinking into one Spirit* be understood of *Sacramental Drinking*? and if the *Manna* which came down from Heaven, and *Water* out of the *Rock*, were said to be *Spiritual Meat and Drink*; may not that which is called the *Body and Blood* of Christ be said to be so? and therefore said to be so, because it is bless'd by *the Holy Spirit*, and by Him, made our *Spiritual Food*: At the same time that we *drink this Cup*, we being *made to drink into one Spirit*.

Against this Interpretation it is urged: ---
“ That this Rite was never represented by
“ that one particular Part of it, which con-
“ sists in drinking:--- That Drinking at the
“ Lord's Table, was never expressed by Him,
“ by being *made to drink into the Spirit*.”||
--- This Objection is obviated, by the last Observation; and this way of speaking accounted for, by the parallel Texts taken no-

* 1 Cor. x. 2--4. See John vii. 38, 39.

Page 134, 135.

tice of. — But suppose this was the only Place, wherein this Rite is thus represented; Why should not the whole be represented by the one Part of it, *Drinking*; as it is in other Places, only by *Eating*? And why may we not suppose this designedly done by the Holy Spirit, to prevent *Communion in one Kind*? And do not they endeavour to wrest this *strong Reason* out of our Hands, for administering the Cup to the *Laity*; and deprive us of the Best Answer to the *Romanists* Argument, taken from the Whole of the Duty being express'd by *Breaking Bread*; who contend, that this Text is not to be understood of the Lord's Supper?

Be it so, "That the Rite of Baptism is in every other Passage of the New Testament mention'd alone;"* — Does it therefore follow, that *Drinking* here, does not signify *Drinking* in the Lord's Supper? — When the Apostle was discoursing of *Spiritual Gifts*; if he thought fit to take notice of *one* of the ordinary Means of receiving the Gifts of the Spirit; why should he not take notice of the *other* also? — If the Apostle's Expression had any Allusion to the *Imposition of Hands* used in *Confirmation*; which was also a Means of conveying the Holy Spirit, and is by the Apostle to the *Hebrews* reckon'd amongst the *Fundamentals*; it might have been allowed to signify this Religious Rite, and not the Lord's Supper.

the Body and Blood in Efficacy. 25

Our Author argues, " That no Great and
" Wonderful Favours can well be supposed
" to have been spoken of by St. Paul to the
" *Corinthians* — after the very different Lan-
" guage concerning this Rite, — and the sharp
" Reproofs, &c.*

And does he then suppose, that all the *Co-
rinthians* were guilty of unworthily receiving?
It is not to be supposed: For at the En-
trance of his Epistle, he says unto them;
*I thank God on your behalf, for the Grace of
God, which is given you — so that ye come be-
hind in no Gift; — waiting for the Coming
of our Lord, — who shall confirm you unto the
End — blameless.*|| — It is customary with
St. Paul to blame some, and to commend
others; and to speak that to all, which on-
ly belongs to some of those to whom he
writes.†

Besides, the Apostle is here speaking of the
ordinary Effects of the Sacraments, without
considering the Case of particular Persons:
And were not the extraordinary Gifts of the
Holy Ghost, *Great and wonderful Favours*?
Were not these in Fact bestowed upon the
Corinthians? And if they had the extraor-
dinary Gifts of the Holy Ghost conferred upon
them, and the Expression of the Text allowed

* Page 137.) || 1 Cor. i. 4-9.

† Sciendum est, hanc esse Scripturæ consuetudinem,
ut sæpè quod omnibus dicere videtur, non omnibus di-
cat, sed — ut docet Aug. &c. Ribera in Apoc. i. 6.

to signify these Gifts; why should they not be supposed to have received the *ordinary Gifts*; and these Words to mean them also?

And this is an Answer to another Argument made use of: "That the Apostle is
 " not here speaking of *Moral Virtues*, which
 " are called the *Fruits of the Spirit*; but of
 " *Extraordinary Graces and Favours*, be-
 " stowed upon some, and not common to all
 " even in those Days." And this very Con-
 cession which is here made, and must be al-
 lowed; -- "That *all* were not Partakers of
 " these Spiritual Gifts," -- is a plain Proof,
 that the Apostle in these Words does not speak
 of the *Extraordinary Gifts* of the Holy Spirit
 only; because the same *all* drank *into one*
Spirit, who were by *one Spirit* baptized *into*
one Body; but now *all* that were baptized,
 did not partake of the *Extraordinary*, only
 of the *Ordinary Gifts*; and therefore the
 Apostle cannot mean here only the *Extraor-*
dinary Gifts of the *Holy Spirit*. -- And
 whereas it is further urged, that, according to
 this Sense, the Apostle should have used the
 Word [ποτιζόμεθα] the Tenses are pro-
 miscuously used often; and as they then re-
 ceived the Sacrament of the Lord's Supper,
 soon after they were baptized; the Apostle
 might properly say [ἐποτίσθημεν] *We have*
been made to drink into it. St. Chrysostom in-
 terprets these Words, of drinking the Eucha-
 ristical Cup: Διὰ τί μὴ εἶπε, πὸ αὐτὸ σῶμα
 τρεφόμεθα,

the Body and Blood in Efficacy. 27

τροφόμεθα, τὸ αὐτὸ αἷμα πίνομεν; ὅτι πνεῦμα
ἑστιν, ἀμφοτέρω ἰδύλωσε, &c. *in locum.*

In defending this Text, I have not made use of the various Readings in it, particularly that of *Oecumenius* and some MSS. --- *one drink, into one Spirit*;* which makes it still more plain, that the Apostle here has a Reference to the Sacrament of the Lord's Supper, and the *Spiritual Effect* of it.

5. The last Text I shall take notice of, to prove that the Eucharistical *Bread and Wine*, are the Spiritual Body and Blood of Christ, or convey the *Gift of the Holy Spirit*, to the worthy Receivers of them; are those Words of our Saviour. *It is the Spirit that quickeneth; the Flesh profiteth nothing; the Words that I speak unto you; they are Spirit, and they are Life.*†

But before these Words can be made use of, in Proof of this Doctrine; it is necessary to prove that they, and the Words that go before them, of which they are the Explanation given by our Saviour, are to be understood of the Sacrament of the Lord's Supper.

Mr. *Johnson* hath already done this to our Hands; and answered all that Dr. *Glagget* and Dr. *Whitby* had urged to the contrary: To

* *Et nunc innotescit in se ipsum.*] --- Quam præferbat S. *Chrys. Oec. &c.* quam genuinam esse arbitror. --- *Millius* in prol. sub *Ignatio*.

† *John vi. 63.*

him therefore I refer the Reader. I shall only urge this Argument, which to me seems conclusive. Our Saviour says, *Labour not for the Meat which perisheth, but for that which endureth unto eternal Life, which the Son of Man shall give unto you.** The Meat which endureth to eternal Life, is the same with Meat indeed — the same, with that, which whosoever eateth, shall live for ever, — the same, with His Flesh, which He would give for the Life of the World: — And Labouring or Working for this Meat, our Blessed Saviour Himself explains by *believing on Him.†* For upon the Jews asking Him, *What they must do, that they might work the Works of God, or labour for the Meat that endureth to eternal Life?* He tells them, *This is the Work or Labour they were to do; to believe on Him whom He hath sent.* It is very plain therefore, that Labouring, and partaking of the Meat, we labour for, are two different Things; the one done by us, the other given to us; the one the Work which we perform; the other the Wages, or Reward given to us upon the Performance of the Work. — But now Labouring, our Blessed Saviour Himself explains by *Believing, or Faith: Eating this Meat*, cannot therefore signify *Faith in Christ*, or *Believing His Doctrine*; because this is meant by *Labouring or Working*, according to our Saviour's

* Ver. 27.

† Ver. 29.

the Body and Blood in Efficacy. 29

own Explication, and therefore must signify something else: And what else can it signify but the *Sacramental Meat*? --- And this also fully answers one of the strongest Objections (tho' not urged by this Author) against understanding these Words of *Sacramental Eating*, that *Eternal Life* is annexed to it: For not to Him that Eateth, but to Him that Laboureth, to make Himself a meet Partaker of this Meat, is this Promise given; and this *Labour* implies Spiritual Actions.

The *Romanist* * cares not to allow this; because then the Doctrine of *Communion in one Kind*, would be so plainly condemned: The *Protestant* will not easily admit of it, for fear of *Transubstantiation*: And so betwixt both, our Saviour's Words seem to be crucified, and deprived of their true Meaning: And what is this, but to bring the Holy Scriptures to our *Opinions*, and not our *Opinions* to the Holy Scriptures?

And after all, the Doctrine of *Transubstantiation* is no more favoured by these Words of our Saviour, understood of the Sacrament, than the Words of *Institution*. Nay, they are so far from favouring this absurd Doctrine, that they seem rather to overthrow it. For do not these Words, † *It is the Spirit, &c.*

* Ut unque juxta varias Sanctorum Patrum & Doctorum interpretationes intelligatur. Conc. Trid. Sess. xxi. c. i.

† Ver. 63.

(wherein our Saviour explains himself) shew, that *Eating Christ's Flesh* is not *Carnally*, but *Spiritually* to be understood?

But let us consider what this Author says, in Opposition to this Sense of the Words. And first, he says, "That there is no Appearance that this Passage was understood in the first Days of the Church, to concern this Rite."* -- Suppose there is no Appearance of it; *what is that to Him*, who professes to pay no Regard to *any* of the Fathers, no, not to *many* of them? Can he produce any of them, in the first or later Ages of the Church, who understood our Saviour's Institution of the *Lord's Supper* as he does, and had the same Notions of it with Him? Not one: And does he think this any Argument, that he has not right Notions concerning it?

And yet unluckily, as it happens, for Him; Mr. *Johnson* hath produced the Consistent Testimony of the Primitive Fathers in the first Centuries, even up to *Irenæus* and St. *Ignatius*, (who lived in the Time of St. *John*) in Proof of this Passage being understood of the *Eucharist*, (which with me is a strong Proof) and Mr. *Péirce*† himself, is so ingenuous as to own, that all the Fathers (even *Origen*) explained it to this Sense.

Another Argument offered against this Interpretation is, "That it could not relate to a Duty which was not then instituted; not so much as *hinted* at, to his Disciples. ||

* Page 100.

† Essay, &c.

|| Page 100.

the Body and Blood in Efficacy. 31

How could he say, not so much as *binted* at; when our Saviour expressly declares, that what he then spoke of, was not *then* to be done, but to be done *hereafter*. The *Meat which the Son of Man shall give you*; * --- the *Flesh which I will give*; this was the *Flesh* they were to *Eat*, and not to *Eat* before it was *Given*.

Farther, it will not be denied, I suppose, that our Saviour's Words to *Nicodemus* are to be understood of Baptism. *Except any one be born of Water and of the Spirit: ||* And yet our Saviour's Baptism, *in the Name of the Father, Son and Holy Ghost*, was not then instituted; no, not till after the Sacrament of the Lord's Supper. And it is observable, that our Saviour spoke these Words, not unto his *Apostles*, only to *Nicodemus*; whereas the Discourse in *John vi.* is made before his Disciples: --- Yea, He speaks not in the *Future*, but in the *Present Tense*: *Except a Man be born, &c.*

The Difference of Expression is further urged. --- From the Likeness of Expression, Mr. *Johnson* hath, in my Opinion, offered an unanswerable Argument for their signifying the same Thing: They are so *like*, that they could not well be *liker*. The only Difference in Words is, --- *Flesh* --- *Body*; --- which is none in reality. *Eat the Flesh of the Son of Man*; --- *Eat* --- *my Body*; --- *Drink his*

* Ver. 27.

|| *John iii.* 5.

Blood;

Blood ; -- *Drink*, --- *this is my Blood*. And why should we suppose, that when they so well agree in *Expression*, they should differ so much in *Signification* ?

Lastly, *Jesus* seems to put the Matter out of Dispute, when he interprets His Discourse, at the Conclusion of it. Upon the gross Misapprehension of his Followers, he does not express himself thus to them : I mean no more by these Sayings, which some of you think so hard, than your *Believing on me*, or *Receiving my Doctrine* : Which I won't say, " He would unavoidably have done, had this " been his Meaning ; " --- yet I humbly presume He might. --- The *Jews* were mightily offended at what he said : * Instead of removing the Offence, He with the most solemn Asseveration repeats His Words, and increases it : Upon this, not only the *Jews*, but some of his *Disciples* said, *This is an hard Saying*, &c. || -- Tho' not to the *Jews* before, yet to His *Disciples* he condescended to explain Himself, † where he shews them what He did not mean -- that He did not mean His Natural *Flesh* ; because *He was to ascend up, where he was before* ; and then more positively, as far as there was occasion for them to know at present, -- that his Words were not *carnally*, but *spiritually* to be understood.

The *Disciples* themselves, *then*, could not *spiritually discern* them ; and from that time,

* Ver. 51. || Ver. 60, 61. † Ver. 62.

the Body and Blood in Efficacy. 33

Many of them went back, and walked no more with Him. It is certain therefore, that they did not understand Him, as many do now, to mean no more than *Believing the Doctrine* he taught; because then they could have had no Reason to walk no more with Him: And we may humbly presume, that tho' to the hard-hearted *Jews* he did not, yet to his Disciples he would have *spoken more plainly*, had he meant no more than *Believing in Him*.--- I shall only add the Words of *Baron Puffendorf*.--- " Neither is the whole Force
" of the Discourse exhausted, if it be said,
" that to eat the Flesh of Christ, and drink
" his Blood, is the same thing, as to believe
" in Christ; or to place our Hope, and Trust
" for Salvation, in the Satisfaction of Christ.
" And I suppose there cannot be found in all
" the Holy Writers, or profane, a Transla-
" tion of this sort: Therefore it seems to me,
" that the Sacrament of the Lord's Supper,
" is also comprehended.*

The true Meaning therefore of the Words || seems to be this, as the Primitive Fathers understood them. --- The Holy Spirit accompanies the Symbols of Christ's Flesh and Blood; which are therefore said to be *Spirit and Life*.

* A View of the Principles of the *Lutheran Churches*,
Page 141.

|| Ver. 63.

Thus I have endeavoured to explain the Nature of this Sacrament; shewn what it is not, and what it is, that we receive.

I am now to consider the End of this Institution, and to shew,

P R O P. II.

That the great End of this Institution, is not only to put us in mind of Christ and his Death; but to put God in mind; to offer a Memorial before him: or that this is a Commemorative and Representative Sacrifice.

The Doctrine of the *Primitive Church*, which has been of late so well defended, and shewn to be not disagreeable to the Doctrine of our *own*, makes the *Eucharistical Sacrifice* to consist, not of the *Body and Blood* of Christ, but of *Bread and Wine* offered up as *Memorials* of his *Body and Blood*; not the self-same Sacrifice with that upon the Cross, only commemorative of it: Not in it self *Propitiatory*, only representing the Propitiation of Christ to the Father; deriving all its Virtue from the *Grand Sacrifice*; and conveying all the Benefits of it to us.

And this Doctrine of the *Sacrificial Nature* of the Sacrament, is grounded upon the following Texts of Scripture.

I. From

I. *From the Rising of the Sun, even unto the Going down of the same, my Name shall be great among the Gentiles, and in every Place shall be offered unto my Name Incense, and a pure Offering.*†

Mr. Mede has long since shewn, that this Text was by the Primitive Fathers understood as a Prophecy of the Sacrament of the Lord's Supper --- And as *Incense* signifies *Prayers*; so also the original Word for *pure Offering*, *Mincha*, signifies a *Meal-offering*.* --- And here, had we not the Authority of the earliest Fathers, yet the Words themselves are applicable to this Sense, and no other: For they are spoken, not of the *Jews*, but of the *Gentiles turned unto God*, --- every where. And what is there in the whole Christian Dispensation performed by us, that can be said to be an Oblation of *Bread*, but that in the Eucharist? And if that is not to be offered up by Christians, it will become those who think so, to shew how this Prophecy is fulfilled. --- But we are not only instructed here, that the *Eucharist* is a *Sacrifice*; but also what the material Part of it is; that it is not, as the Church of *Rome* teaches, the very Body of Christ; but *oblatio farrea*, a *Meal-offering*;

† Mal. i. 10.

* In lege Moïsi de farreo seu adoreo duntaxat sacrificio dicitur. Kerch. Conc. LXX. Θυσια ναθαρα.

(for so, as has been observed, and is allowed, the original Word *Mincha* always signifies :) So that it is real Bread, not the real Body of Christ, which is offered up in the Holy Communion : This Text alone therefore points against the Sacrifice of the Mass, and against those who hold, that this Sacrament is no Sacrifice at all : As also, the Argument drawn from Christ's *being a Priest for ever after the Order of Melchisedech*; because He, as *Melchisedech*, offered up *Bread and Wine*, (as the Primitive Fathers unanimously assert *) plainly proves that we ought to *do likewise*, and that it is Bread and Wine, not the Body and Blood of Christ, which we offer up : So that they who deny those Scriptures to be understood of the Eucharistical Sacrifice, deny one of the strongest Arguments we have, both from Scripture and Antiquity, against the *Romish* Doctrines of *Transubstantiation*, and the *Sacrifice* of the *Mass* : And such is the Force of Truth, and Inconsistency of Error, that the Church of *Rome* herself acknowledges, *Sacerdos in æternum Christus dictus, secun-*

* Nam quis magis sacerdos summi Dei quam Deus noster Jesus Christus, qui -- obtulit hoc idem quod Melchisedech obtulerat, id est, panem & vinum; sicut scilicet corpus & sanguinem. S. Cypr. ad Cæciliam, Ep. 63. Vide Clem. Alex. Strom. lib. 4. pag. 539. Ed. Col. pag. 688. Euf. Dem. Ev. lib. 5. cap. 3. S. Aug. de Civ. Dei, lib. 6. cap. 22. Theoph. in cap. v. ad Hebræ. Vide etiam R. Phinees in cap. 28. Num.

the Body and Blood in Efficacy. 37
*dum ordinem Melchisedech, panem & vinum
obtulit.†*

II. The Words of Institution prove this Doctrine. *And he took Bread and gave Thanks, and brake it, and gave unto them, saying, This is my Body which is given for you.*

That which is here spoken of by our Blessed Saviour, was then *given*: All the Evangelists, and St. *Paul*, speak of it not in the *future*, but *present* Tense, as then actually given.

That which was then *Given*, was *Given*, not unto *Man*, but unto *God*: For when our Blessed Saviour gave it unto the Apostles, saying, *Take, eat*, — He at the same time tells them, that it was *Given*: Now giving it *unto them* to eat — and giving it *for them*, are two very different Actions; the *one* directed unto *Man*, the *other* unto *God*: *Given unto God* for them, which is the same as *offered* unto God, or *sacrificed* for them.

That which was thus *Given unto God*, was *Bread*, for thus the Induction runs. — That which our Saviour says was then *Given*, He calls His *Body*; that which He calls His *Body*, He gave unto the Apostles to *eat*; that which He gave them to *Eat*, He *Blessed*; that which He *Blessed*, He took; that which

† In vespis festi Corporis Domini.

He took, was *Bread*: *Bread* therefore, *consecrated Bread*, or *Bread Blessed*, was here *Given* or offered unto God. That which our Saviour here was pleased to call his Body, we all say, and rightly say, in Opposition to the Church of *Rome*, in Conformity to the Primitive Church, was *Blessed Bread*: Now, that which he here calls his Body, he tells us, was given; and therefore it is plain, that Bread (and consequently Wine) was given or offered unto God.

But at the same time, our Blessed Saviour, under the Symbols of Bread and Wine, offered up his own *Body* and *Blood*. --- This is my *Body given*; not that *shall be*, but *now given*, or offered unto God for you; He therefore made the Oblation of Himself, when He instituted the Eucharist. The *Mactation* of Him, was indeed performed upon the Cross; (as all the Sacrifices were first offered, whilst alive,* and then slain upon the Altar) but the *Oblation* of Him, was begun before, carried on, and not ended till he entered into the *Holy of Holies*; and there presented or offered up Himself before God for us.

* Palam fit Christum tribus rebus, sacrificium suum perfecisse --- voluntariâ sui-ipsius ad mortem cruentam oblatione, --- morte ipsâ --- & ingressu ad cœlum victimæ jam mactatæ nomine. *Outram. de sacr. lib. 3. cap. 2.* Where he largely proves these things, particularly, that Christ offered Himself before his Crucifixion. *John xvii. ---*

40 *The Bread and Wine,*

And that it is the Bread which is called the Body *Broken* (which is otherwise expressed *Given*) is lastly evident, in that St. *Paul* says, the Bread which we *break* (or give.) The *Papists* || indeed pretend, that St. *Paul* here speaks not of Bread, but of the Body of Christ; and many Protestants herein agree with them. But I hope it sufficiently appears, That Christ offered up Bread and Wine in *Mystery*, tho' not in *Substance*, with his Body and Blood; and that therefore we are to do the same.

III. But, tho' the former Words of Institution were not so to be understood; yet the Command that follows them, *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*, very much favours this Notion: They are rendered in our Translation, *Do this in Remembrance of me*: And upon this *Rendition*, the *Plain Account of the Nature and End of the Lord's Supper*, in a great measure, depends: Let them be rendered, *Offer this for a Memorial of me*; and its Foundation is cast down: How precarious then this is, will be evident, if we consider:

I. That the Word *ποιεῖτε* signifies *offer* in the LXX, when it is joined to a Thing ca-

|| Panis non significat panem triticeum, sed ipsum Christi Corpus: non enim immolamus panem triticeum — sed ipsum Corpus Christi. *Bell. de Sac. Euch. lib. 1. cap. 12. pag. 308.*

pable

the Body and Blood in Efficacy. 41

pable of being offered unto God ; as has been proved by Dr. *Hickes* in many Instances.

2. When our Saviour says of the Cup, *τοῦτο ποιεῖτε, ὡς ἅκις ἂν πίνετε* it cannot in strictness be otherwise rendered, than *offer this as oft as ye drink it.* “ For it is certain that *ποιεῖτε* affects *τοῦτο* in the same manner that *πίνετε* affects it ; and that therefore we are to *do*, or to *make* what we drink, or else we are to *offer* it : And since we cannot, in any Propriety of Speech, be said to *make*, or to *do* the Cup in the Eucharist, it remains that we are to *offer* it : For that *τοῦτο* has *ποτήριον* for its Antecedent, is evident from this, that we cannot be said to drink any thing there spoken of, but the Cup.*

3. A stronger Argument for this Signification, is, that the Word *ἀνάμνησις* is a *sacrificial* Word. It is used but twice in the LXX. *Levit. xxiv. 7.* where it is spoken of the *Frankincense put on the Bread for a Memorial (εἰς ἀνάμνησιν)* even an *offering made by fire unto the Lord.* And *Numb. x. 10.* it is said of the *Burnt-Offerings*, and the *Sacrifice of the Peace-Offerings*, that *they may be for you for a Memorial before God, εἰς ἀνάμνησιν.* Here is not only the same Word, but the same Preposition ; the same Manner of Expression with that in the Words of Institution ; and

* *Johnson's Unbloody Sacrifice, Part 1. Page 9.*

therefore,

42 *The Bread and Wine,*

therefore, as *εἰς ἀνάμνησιν* signifies to bring to God's Remembrance, in all Places of the LXX. why not in the Words of Institution also?

The Force of these Arguments, even of the last of them, is so strong, that they made Mr. *Peirce* to conclude,* — “ That this Re-
“ membrance may be understood to respect
“ the ever-blessed God Himself; and the
“ Meaning then will be, that we are to do
“ this, to put him in Remembrance of Christ:
“ Many in treating of the Lord's Supper,
“ leave out *this*; which I am persuaded is
“ the principal Thing intended, and thereby
“ they seem to me to lose in a great mea-
“ sure, the right Notion of the Lord's Sup-
“ per, — and accordingly he says, he under-
“ stands Christ's Words in this Sense; — Do
“ this *for a Memorial of me before God*. —
“ And that, he makes no doubt, was one great
“ reason why the ancient Christians so often
“ spoke of the Lord's Supper as a Sacrifice.” —
So near was he to the truth in this Particular.

4. But let it be allowed, that the original Words are capable of both Constructions, — *Do this in Remembrance of me.* — *Offer this for a Memorial of me.* — Tho', from what has been urged already, the Ballance seems to turn down much in favour of the latter: Yet

* Essay in favour of Infant Communion, Page 151.

the Body and Blood in Efficacy. 43

let them, if you please, be hitherto *even*, the Judgment and Practice of the Primitive Church, which has always offered up this Bread and this Cup, as a *Commemorative* Sacrifice of that of Christ, or as a *Memorial* before God; is sufficient quite to weigh it down, and determine the Dispute.

It appears then, even from the Words of Institution themselves, that the *End for which our Saviour instituted this Duty*, was not only, not chiefly, *to put us in Remembrance of himself*; but to put the Father in Remembrance also. — And that *whosoever therefore does this*, “only in Remembrance of Christ, “as a Person corporally absent from his Disciples, instead of **MOST CERTAINLY** “performing this Duty agreeably to the End “of the Institution;” if he does nothing else; if he does not also offer it up as a *Memorial* before God, we have the greatest Reason in the World to believe, that he **MOST CERTAINLY** does not.

IV. The fourth Argument I shall urge in favour of the *Sacrificial Nature* of the Lord's Supper, is taken from those Places of Scripture, which plainly intimate, that Christians have an Altar, and therefore a material Sacrifice, these being relative Terms.

Thus, *If thou bring thy Gift to the Altar, — Leave there thy Gift before the Altar, — and come and offer thy Gift*, Matth. v. 23, 24.

That

That this must be a material Gift, is evident, in that it might be brought to, and left at the Altar. —

That this is an Evangelical Precept, not applicable to the Jews, but a standing Rule for all Christians, in all Ages, Mr. Mede has long since proved: — Because there was no such Thing commanded in the Law, to those who came to offer Sacrifice; and it is not probable, that our Saviour would give a new Law relating to the *Jewish* Sacrifices, which he was going to abolish — because it is Part of the Sermon from the Mount; which is for ever obliging upon all *Christians*, &c.

And accordingly, it is probable, that the Primitive *Christians* grounded their Custom of Reconciliation (*ὡς τὸ τὴν κατὰ τινός*) their *Kiss of Charity*, at their Entrance upon this Duty, upon these Words of our Saviour.

The next Text to this Purpose, is that of St. Paul, — *They sacrifice to Devils, and not to God: And I would not that ye should have Fellowship with Devils. Ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be Partakers of the Lord's Table, and of the Table of Devils*, 1 Cor. x. 20, &c.

The Apostle is here arguing against the *Corinthians* eating things offered to Idols, in the Idol-Temple; to Verse 25th of this Chapter; * where he begins to treat of *Things offered* to idols out of the Temple.

* See Whistby in locum.

the Body and Blood in Efficacy. 45

The latter he allows of; plainly intimating hereby, that *the Apostolical Decree at Jerusalem* was not to be taken so strictly: The former he earnestly contends against.

And whereas they had probably urged in Excuse of this their Practice, — that they thought nothing of Idols, — he says, we know that *an Idol is nothing*, Chap. viii. 4. — That they should be exposed to Danger, if they did not comply with their Heathen Neighbours, in eating with them in their Temples — To this he replies, Chap. x. 13. *There hath no Temptation*, &c. and then he proceeds to argue against it from its Inconsistency. — *The Cup of Blessing, is it not the Communion, &c.* All Communion consists in Giving and Receiving: We here give, or offer Bread and Wine; in return, God gives them to us again *sanctified with the Holy Spirit*: Sacrificing has been always looked upon as a Means of holding Communion: But he expresses this more fully — *I would not that ye should have Fellowship with Devils: Ye cannot drink the Cup of the Lord, &c.* where he plainly intimates, that Heathens had Fellowship with Devils, by sacrificing unto them: And that Christians had Fellowship with the Lord, by sacrificing also. — For *the Cup of Devils* is plainly *Liquor* that had been offered unto Idols: the *Cup of the Lord*, which was consecrated Wine, must then be so called, because it was offered up unto him: The Table of Devils

Devils is plainly an *Altar* erected unto Idols: *The Table of the Lord* therefore evidently signifies the *Christian Altar*: So that here are no less than three Arguments in this Passage, in favour of the sacrificial Nature of the Sacrament; --- The Comparing the *Table of the Lord*, with the *Table of Devils*; --- The Partaking of the *Eucharist* with the *Gentiles* Partaking of their *Sacrifices*; --- and the having Communion with Christ, by Partaking of it; as the *Jews* had with God, and the *Gentiles* with the *Devils* by their *Sacrifices*.

Let us now consider what is here said in Opposition. --- First, it is said, " That the " Apostle does not once represent the Bread " and Wine as Things offered unto God, up- " on an Altar."

And might it not as well be said, That the Apostle does not here expressly represent *things offered to Idols* upon an *Altar*? (tho' his Discourse be upon things *offered to Idols* :) is not the *Cup of Devils*, that which was offered to *Devils*, and so called, because it was offered to them? Why then does not the *Cup of the Lord* as plainly signify, that which was offered to him? Does not the *Table of Devils* signify the *Altar*, whereon the *Sacrifices* to *Devils* were offered? (it being parallel to the *Jewish Altar*, Verse 18.) Why then should not the *Table of the Lord* mean the *Altar*?

the Body and Blood in Efficacy. 47

of the Lord, and be so called, because something was offered to him on it? especially, if we consider, that it is not here called a *Table* (as this Author expresses it, Page 48.) but the *Table of the Lord*, which is always used to signify the *Altar*;* and they are put in Opposition, one with another.

Our Author goes further into the Argument, --- "That the Paschal Supper was distinct from the Lamb, and after it:---" That the Lord's Supper answers not to the Sacrifice of the Lamb, but to the *Paschal Supper* after it:--- "That the *Lord's Table* does not come in Place of the *Altar*, on which the *Lamb* was sacrificed; but to that *Table*, on which the *Paschal Supper* was put, &c. Page 50, 51.

I answer,--- That not only the first, but the succeeding *Passovers*, were *Sacrifices*, is evident from several Texts in the Old Testament:† St. Luke expressly says, *the Day of unleavened Bread, when the Passover must be sacrificed*:|| (ἡμερὰ δὲ ἀζύμων) and our Saviour used the same Word (ποιῶ τὸ πάσχα) *I shall offer the Passover*; that is applied to Moses, Heb. xi. 28. (προέκοιμε) *He offered up the Passover*. Accordingly Dr. Outram declares

* Ezek. xxxix. 20. xli. 22. Mal. i. 12.

† Ezek. xii. 27. Numb. ix. 7, 13. 2 Chron. xxxv. 11.

|| Chap. xxii. 7.

48 *The Bread and Wine,*

it to be an *Eucharistical* and *Commemorative* Sacrifice.†

The Paschal Supper therefore was a *Feast upon a Sacrifice*; and “ That this Supper was “ distinct from the *Sacrifice of the Lamb*, “ and after it,” as this Author asserts (Page 50.) we have no evidence in the Account which the Gospel gives us, of the Celebration of it. — We learn from the *Jewish Writers*, that they eat it with *Bitter Herbs* (besides the *Unleavened Bread*) dipt in a certain Sauce, called *Charoseth*: But this could not be called a distinct Supper — This Notion is rejected in *Goodwyn's Antiquities*, as upon other Accounts, so particularly, “ Because of the “ Improbability that ten Persons (for some- “ times they were so few) should eat a second “ Supper, after they had eaten a Lamb of “ the first Year, which might be near a Year “ old.

The *Lord's Supper*, answers to the *Paschal Supper*, upon the *sacrificed Lamb*, as *Baptism* does to *Circumcision*: And therefore, as the yearly *Passover* was an *Eucharistical* and *Commemorative Sacrifice*, so also is the *Lord's Supper*; as the Eating the *Passover* was a *Feast upon a Sacrifice*, so also is the *Eating the Lord's Supper*: And the Table from which it is eaten, being the same from which

† De Sacr. p. 147. See also *Cudworth's true Notion of the Lord's Supper*. c. 11.

the Body and Blood in Efficacy. 49

it is offered, might therefore be properly called the *Table of the Lord*; which is answerable to the *Jewish Altar*, Ver. 18.

But this Author urges further, --- " That
" the only Thing, that answers to the *Altar*
" upon which the Sacrifices were offered,
" was that very *Cross* upon which Christ
" died.*

He here seems to think, that the *Oblation*, as well as *Maſtation*, was performed only upon the *Cross*: Whereas not only Mr. *Johnson*, || but Dr. *Outram* † also has proved the contrary: and concludes peremptorily, *ut nihil dubium eſſe poſſit, quin verbis iis ἀγιάζω ἑμαυτὸν, hæc ſubjecta ſit ſententia, ego me, ut victimam piacularem, maſtandum offero.* Christ did indeed bear our Sins upon the *Tree*, i. e. the *Cross*; but it is no where ſaid in Scripture, that He offered Himſelf upon it: the contrary is intimated, *Heb. ix. 28. Chriſt was once offered to bear the Sins of many.* — Now he bore the ſins of many, upon the *Tree*, he muſt therefore be offered, or offer Himſelf, before He was upon the *Cross*. — The *Cross* was that upon which He was crucified or ſlain; this was performed by others, not by Himſelf; as *Maſtation* was not an eſſential Part of the *Prieſt's Office*,

* Page 54.

|| Unbloody Sacrifice, Part 2. Page 2, 3, 4, 5, 6, &c.

† De Sacr. Pag. 307, 308. Lond. Ed. 1677.

but might be performed by another Person, by him for whom the Sacrifice was offered up: Thus, the *Passover*, and other Sacrifices, were not necessarily killed by the Priest, but by others: * --and if any Man brought an Offering unto the Lord, he shall kill the Bullock, and the Priest shall take the Blood. ||

So that the *Cross* was so far from being the Altar, upon which Christ offered Himself, (as this Author again asserts, Page 54.) that He rather offered Himself up before, at the Institution of the *Eucharist*; there performed His Priestly Office upon Earth; and therefore the *Table*, at which He offered Himself, may properly be called the *Lord's Table*, or an *Altar*.

A second Argument offered, is, " That
" the Table of the Lord, is not once put
" in Opposition to the Altars upon which the
" Heathen Sacrifices were offered; but to
" those Tables, upon which, at a Distance
" from the Altars, in other Parts of their
" Temples. (nay, perhaps, at their own
" Houses) their Entertainment was put,
Page 51.

On the contrary; by the *Table of Devils*, you cannot justly understand *Feasting Tables*,

* Ex. xii. 6. See 2 Chr. xxx. 17.

|| Lev. i. 5. iii. 8. iv. 4, 15, 24, 29. See Cudworth's True Notion, Chap. 2. Outram, lib. i. cap. 15.

the Body and Blood in Efficacy. 51

distinct from the Altar in the *Idol Temple*, (much less at their own Houses; because, as I have already observed, the Apostle is here speaking of *Things offered to Idols*, in the Temple it self; for he expressly says, --- *Sitting at Meat in the Temple* *) because to be Partakers of the *Table of Devils*, is parallel to the being *Partakers of the Jewish Altar*.||

I might observe further, and prove, that the Word *Altar*, and *Table*, were promiscuously used by the Heathens.†

But there is no Occasion --- No advantage can be taken, tho' it should be granted, that there might be other *Tables*, in the *Heathenish Temples*, distinct from the *Altars*, from which they might eat the *Things offered to Idols*. For having been once offered up to *Devils*, upon their *Tables* or *Altars*, they who eat of them in the *Idol Temple*, tho' they eat from other *Tables*, might be said to be Partakers of the *Table of Devils*, or of *Things offered at their Altars* to them; --- even as the being Partaker of the *Altar* does not intimate, that the *Jews* did eat of their Sacrifices from off their Altar, immediately; only, that they had been *once* laid thereon; as Dr. *Whitby* observes upon the Words. ---

* Chap. viii. 10. || Ver. 18.

† Hanc *Aram* luco statuit -----

In mensam læti libant, divosque precantur.

Virg. Æn. lib. vii. lin. 271---9. Vide Macrobi. in locum.

In the Peace-Offering, — God had his Part; — Part was given to the Priest; — and Part to the Offerer; and he, by eating it, in the *Temple*, or *Holy City*, became *Partaker with the Altar*.

Our Author, in the Conclusion, here urges the Authority of St. *Chrysostom*, against the Notion of a Proper *Sacrifice*; because, after he had said *θυσίαν ποιούμεν*, he adds, *μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας*.

Mr. *Johnson*,* and Mr. *Mede* || before him, urged this very *Passage*, to prove, that Christ is offered in this Sacrament, “not *hypostatically*, as the Papists would have Him, (for so He was but once offered) but *commemoratively* only.

And because this is the first, and the only Father in the first Centuries, that is cited against the *Eucharist*'s being a *Sacrifice*; I observe further,

1. What if St. *Chrysostom* should be against it? what would *one* signify against so great a *Multitude* who testify for it? 2dly, Yet neither is St. *Chrysostom* to be given up: There is no one, who more frequently calls it a *Sacrifice*, without any Abatement.† Nay, in this very *Passage*, he not only frequently uses the Word *προσφερόμεν*, which has plainly a

* Part 1. Page 48.

|| Christian Sacrifice, sect. vi.

† Ἁγία θυσία --- πνευματικὴ --- σέβρα --- σφικτὴ ἢ μυστικὴ θυσία.

the Body and Blood in Efficacy. 53

Respect to God ; but intimates, that it was the general Opinion, that Christians had a *Sacrifice* : For explaining *Heb. ix. 2--9.* Τί οὖν καθ' ἑκάστην ἡμέραν ὑ προσφέρομεν ; προσφέρομεν μὲν ἀλλὰ ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ. For there would have been no Ground for the Objection, no Occasion of his answering it, had not *Christians* thought that they *every day offered up a Sacrifice.* 3dly, The *Antitbesis* here does not lie, as this Author represents it, betwixt *θυσίαν ποιῶμεν*, and *μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας*, but betwixt *ἐκ ἄλλης θυσίας*, *καθάπερ ὁ Ἀρχιερεὺς τότε*, *ἀλλὰ τὴν αὐτὴν αἰὲν ποιῶμεν*, and *μᾶλλον*, &c.* which is vastly different, and only concludes against the Doctrine of the Church of *Rome*, which teaches, that the Priest offers up the self-same Sacrifice that Christ did, of His Body : And concludes for a Commemorative Sacrifice of Christ upon the Cross, being *daily* offered up in the Eucharist.

Our Author, in the last place, adds, “ That throughout the *Rubrics* of our Church.— “ the Name constantly made use of, is the “ *Communion Table*, or simply, *the Table*, “ never *Altar*, &c. Page 57.

In answer, I observe, 1. That in the *Rubrics* of the Communion Office, the Name is simply, the *Table*, which is four times used :

* *S. Chrys. Tom. iv. Pag. 523.*

Or, 2dly, The *Holy Table*, which is once used : Or, 3dly, the *Lord's Table*, which is made use of five times : So that whereas he here asserts, *That the name constantly made use of, is the Communion Table, or &c.* this is never once used, and takes no notice at all of its being called the *Lord's Table* ; and in effect says, it is never so called ; it is called so oftner than by any other Name, and this, as has been shewn, is equivalent to the Word *Altar*. — The Word *Communion Table* is indeed used in the seventh Canon 1640, in which it is also declared, “ That it ought not
 “ to be esteemed a true and proper *Altar*,
 “ whereon Christ is again really sacrificed :
 “ But it is, and may be called an *Altar* by
 “ us, in that Sense, in which the Primitive
 “ Church called it an *Altar*, and in no
 “ other.

I observe, 2dly, That from the Sacrificial Expressions of the first Liturgy of *Edward VI.* (in which the *Oblation* and *Invocation* were expressly retained) it is evident that our first Reformers believed the *Lord's Supper* to be a *Sacrifice*.

3dly, That tho' in the second Liturgy of *Edward VI.* some Expressions were left out, yet the Church did not then alter her Opinion with respect to the Doctrine of the Sacrifice ; because at the same Time, in the same Act of Parliament, which enacted the *Alterations* ; it was declared, that the *first Book*

the Body and Blood in Efficacy. 55

Book — for Administration of the Sacraments, was agreeable to the Word of God, and the Primitive Church, — and that the Alterations were made, rather by the Curiosity of the Minister, (perhaps Bucer is meant) and Mistakers, than of any other worthy Cause. This Act of Parliament was repealed by Queen Mary, revived by Queen Elizabeth, and confirmed by King Charles II. after the Restoration, (at which time the Rubric relating to the Time when, and the Person by whom, (the Priest, whilst the Sentences are read) together with the Word Oblations in the Prayer for the whole Estate, &c. were added, probably by Heylin, Bishop Cosins, Thorndike, and others, who thought the Sacrament a Sacrifice : And it were to be wished, that this Rubric was universally observed.) So that this Act is still in force ; and tho' some Expressions are left out, some Alterations made ; yet the Doctrine of our Church, with respect to the Sacrifice of the Sacrament, altereth not.

The last Text I shall take notice of and defend, as favouring the Sacrificial Nature of the Lord's Supper, is *Heb. xiii. 10. We have an Altar, whereof they have no Right to eat, who serve the Tabernacle ; and if an Altar, then a Sacrifice, capable of Oral Manducation.* This is the most easy, literal and obvious Sense of the Words, which it is allowed ought always to be preferred, except where there is

56 *The Bread and Wine,*

a strong Reason to the contrary. — The Words that go before and follow after, favour this Sense ;* — as does also the Language of the Primitive Church ; the Word *Altar* being the Name universally used by all the Fathers, in the three first Centuries, except by *Dionysius of Alexandria.*|| And it is not easily to be supposed, that they would so unanimously have applied this *Sacrificial* Word to the Table, whereof they eat the Sacramental Bread ; had there been no Scripture-Authority for it.

In Opposition to this Interpretation, it is said, “ That not one Interpreter of great Note, interprets this obscure Passage of the *Lord’s Table.*† What is that to him, again, who seems to value no Interpreters ? I suppose our Author will allow Dr. *Whitby* to have been an Interpreter of great note ; and he does in effect so interpret it. “ That the *Altar* here signifies the Sacrifice offered upon the *Altar*, is plain from this (he says) that of this *Altar* they were to eat, — and then it must import the Body of our Lord offered, and broken upon the Cross ; by the Partaking of the Memorials of which Body, we testify our Communion with Christ.” —

* See Mr. *Johnson’s* Unbloody Sacr. Part I. p. 280, 281, 282 — 288, 289, 290.

|| Ib. p. 301, 302, 303.

† Page 96.

the Body and Blood in Efficacy. 57

Does not the Argument he here offers, to prove that the *Altar* properly signifies the *Sacrifice offered upon the Altar*, viz. *that of this Altar they were to eat*, plainly prove, that by the *Sacrifice of the Altar which we eat*, is meant the *Sacramental Bread*, except it be said, (which no protesting *Christian* will say) that the very Natural Body of Christ is eaten? And does he not allow that the *Partaking of the Memorials of Christ's Body*, is the means, &c. should not this therefore be the primary Meaning of Partaking of the Altar?

Our Author does not say with him, that it signifies *the Sacrifice of the Altar*, "but the real *Cross* upon which Christ offered Himself; " — nothing else can be the *Christian Altar*," in his Language. And from thence concludes, "That the general Meaning of this *Passage may be*, that no one can receive *Benefit* — from the Doctrine of the *Cross*, upon which Christ offered Himself, who *&c.*" And this *may not* be the Meaning, the primary Meaning, if, as has been shewn,* Christ did not offer Himself upon the *Cross*, but before He came to it, at the *Table*, when He instituted this Sacrament; which therefore may more properly be called the *Christian Altar*. And this further proves, that by *Altar* here, we are to understand the *Lord's*

Table, and that we eat thereof. It cannot signify the Receiving the Doctrine of Christ as our Spiritual Nourishment. This, I say, cannot be the true Sense of these Words, because, in this Sense, the Words are not true. The Jews having a Right to believe in Christ, and to receive His Doctrine; for unto them was He in the first place sent; and unto them, and their Children, were the Promises made.

And if this Sacrament be a Sacrifice, it must of consequence be attended with Prayer, (Prayer being an essential Rite of Sacrifice *) and have a proper Person, or Priest, to offer it up, to consecrate it with Prayer and Thanksgiving. — The Words of God to Job's Friends are express Proof. — *Take unto you seven Bullocks and seven Rams, and offer up for your selves a Burnt-Offering, and my Servant Job shall pray for you; for him will I accept, lest I deal with you after your Folly, in that ye have not spoken of me the thing that is right.* || From this remarkable Passage, I might draw several Conclusions, not altogether foreign to our Purpose, against the Innocency of Error, — the Sufficiency of Sincerity, — and the Sufficiency of Repentance alone, in order to obtain the Forgiveness of it; for the Necessity of a Mediator, — and

* See this largely proved by Mr. Johnson, Part ii. p. 81, &c. Outram, De Sacr. lib. 1. cap. 15.

|| Chap. xlii. 8. See Chap. i. 5.

the Body and Blood in Efficacy. 59

of applying unto God in the Way and Manner that he prescribes : But I am only to observe from it, -- That *Sacrifice* from the Beginning was a Rite of invoking God ; and that Prayer is a necessary Attendant upon Sacrifice.

Our Author says, " That this Duty it self " (strictly taken) is comprehended within the " Limits of Eating and Drinking, with a " due Remembrance : -- That it ought all " ways to be considered, as distinct from all " *Expressions, Prayers and Thanksgivings.* *

This is a *Plain Account* indeed ! Was ever such an Account given, except by the *Soci-nians*, and the *Author of the Rights*, &c. ? If this be a *True Account*, there is then indeed no Occasion of a *Minister* to officiate, nor of the *assembling of our selves together* for the Performance of it : Or if, for the greater Solemnity in *Publick* ; yet still it may be done, in a *silent Meeting*.

How contrary is this to the *Scripture Account*, and the Account which the most early Fathers give of this Matter ?

For our *Saviour* Himself *Blessed the Cup* ; He *Eucharistized* it, by offering up *Prayer* and *Praise* ; and gave Commission, gave Command, to His Apostles, and them only, to do the same. Accordingly, the Apostle St. *Paul* tells us, -- *the Bread which WE break,*

* Page 173, 174---160.

60 *The Bread and Wine,*

--- the Cup which *WE* bless. --- He does not say here, as he does when he speaks to the *Corinthians*, --- *Ye eat this Bread — ye drink this Cup*; --- but *WE break — WE bless*, --- plainly intimating hereby, that the Consecration was done by the *Apostles*, and by them only, or by those commissioned by them. --- And accordingly he tells these very *Corinthians*, that all are not *Apostles, Prophets, Teachers*, &c. --- So little Foundation is there for that Conjecture of some learned Men, taken notice of by *Eskius, Dr. Whitby*, &c. that there were no settled Pastors at Corinth; especially, if it be considered further, that it was customary with *St. Paul*, before he came to Corinth, to ordain Elders in every Church,* even in lesser Cities than that of Corinth, such as *Lystra, Iconium*, &c. --- That he continued at Corinth a Year and six Months; || that from the Time of his being there, to the Time of his Writing his first Epistle, about four Years is supposed to have intervened.†

To proceed: It is said of the first *Prophets and Teachers*,‡ that they did minister to the Lord. Now, tho' the Word *λειτουργῶν*, does not always signify to sacrifice, (as it does *Luke i. 23. Heb. x. 11.*) but sometimes to minister in general, (as *Dr. Whitby* argues) yet they

* Acts xiv. 23.

|| Acts xviii. 10, 11.

† See *Dr. Whitby's Chr. Index.*

‡ Acts xiii. 2.

being

the Body and Blood in Efficacy. 61

being here said λειτουργεῖν τῷ Κυρίῳ, this, I with Submission think, cannot so properly be said of *Preaching* as of *Praying*, (which is more probable, as *Fasting* is joined to it: *) and this being expressed by a *Sacrificial Word*,|| seems to intimate, that they offered up *Incense* (Prayers) and a *pure Offering* together, according to the above-cited Prophecy of *Malachi*.

Farther, St. Paul says of himself, *That I should be the Minister of Jesus Christ to the Gentiles, ministring the Gospel of God; that the Offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, — in those things which pertain to God* †. Here the Apostle calls himself λειτουργός; and, as if that was not sufficient, he adds ἱεργῶν: And what Words can more fully express a *Sacrificing Minister*, or *Priest*? For ἱεργεῖ signifies θύει, ἱερεῖ ἱεργάζεται — ἱεργεῖντα; προσφέροντα θυσίαν. ‡ And whereas εὐαγγελιστορ, is added to ἱεργεῖντα, this may signify, to perform the *Works of the Gospel*; ** or, as he otherwise expresses it, the being *Steward of the Mysteries of the Gospel of Christ*. — Another *Sacrificial Word* is προσφορὰ, the *Offering of the Gentiles*: Now this may have

* Chap. xiv. 23.

|| See St. Clement's Epistle.

† Rom. xv. 16, 17.
verbum.

‡ Vide Suicer. in hoc

** Operans sacra Evangelii.

62 *The Bread and Wine,*

respect to the *Gentiles* * themselves; or to the *Oblations* which they made to God. And the Participle ἑταροῦν, agreeing with the Word προσφορά, (*Oblation*) not ἔθνος (*Gentiles*) plainly favours the latter Signification; agreeable to the Prophecy of *Malachi*, that a *pure Offering should be offered up amongst the Gentiles*. — And if these Words are to be taken in this Sense, then the *Pure Oblation*, or the *Eucharistical Bread and Wine*, are in express Words said to be *sanctified by the Holy Ghost*. And this Interpretation, as it receives strength from those other Texts, which, as I have shewn, prove, that the *outward Signs* are blessed, or sanctified by the *Holy Ghost*, so it adds Strength to them; and they as parallel Texts mutually support one another: And the *Comparing those Spiritual Things with Spiritual*, is the best Way to understand them. — In the last place, *St. Paul* speaks of himself, as having *whereof to glory*, τὰ πρὸς τὸ Θεόν, in *Things pertaining unto God*; the very same Words which are made use of in the Definition of a *Priest*, *Heb. v. 1*. Notwithstanding all these probable Arguments, yet because I do not find this Sense of the Words favoured by our modern Interpreters, but disfavoured by *St. Chrysostom*, *Theophylact*, and *Oecumenius*, I do not insist

* 1. *Vel activè, quam gentes Deo offerunt, vel 2. passivè, quâ gentes Deo offerebantur.* Syn. Crit.

the Body and Blood in Efficacy. 63

on it, only propose it. — This proposed Sense of the Words is *highly favoured*; the Necessity of a *standing Minister* to consecrate, is put out of Dispute, by the Authority of St. Clement, (*whose Praise is in the Gospel, and whose Epistle is tantum non canonica*) who says, *It will bebove us to take care, that we do all things in order, whatsoever our Lord has commanded us to do — that we perform our Oblations and Liturgies* [προφορῆς καὶ λειτουργίας] — *at certain determinate Times and Hours* [ῥεῖς] *He hath ordained by His supreme Will and Authority, both where, and by what Persons, they are to be performed,* c. 40. — *So likewise our Apostle, knowing by our Lord Jesus Christ, that there would Contentions arise about the Name of Episcopacy, — appointed Persons — and gave Orders, that when they were dead, others should succeed in their Ministry* [λειτουργίαι.] cap. 44.

St. Ignatius says, “ *Let no one, without a Bishop, perform any of these things that are to be done in the Church: Let that Eucharist be esteemed valid, which is done by the Bishop, or by one who receives Commission from him.**

* Ep. to the Smyrn. c. 8.

I now proceed to

P R O P. III.

That the *Lord's Supper* is a Covenanting Rite, and an Act of Communicating with God.

These are *both* joined together, because *one* is a Consequence of the *other*, or rather they are both one and the same thing in effect.

And this *Proposition* does necessarily follow from the former; for if the *Sacrament* be a *Sacrifice*; if Partaking of the *Sacrament*, be a *Feast upon a Sacrifice*, it must of consequence be a *Covenanting Rite*.

It is needless to multiply Authorities sacred and prophane upon this Occasion: I shall only take notice of two.

*Lest thou make a Covenant with the Inhabitants of the Land, and go a whoring after their Gods, and one call thee, and thou eat of his Sacrifice.**

Those that have made a Covenant with me with Sacrifice.†

2. *Circumcision* and the *Passover*, were *Covenanting Rites*.— *Baptism* and the *Lord's Supper* are instituted in their room: why

* Ex. xxxiv. 15.

† Psal. l. 5.

then

the Body and Blood in Efficacy. 65

then should not they be esteemed *Covenanting Rites* also?

Thus of Circumcision, it is expressly said by God, --- *This is my Covenant --- it shall be a Token of the Covenant betwixt me and you. --- my Covenant shall be in your Flesh. --- Thou shalt keep my Covenant.**

What this Covenant it self was, we read in the Beginning of this Chapter. *I am the Almighty God, walk before me, and be thou perfect, and I will make my Covenant between me and thee, --- and thy Seed after thee; --- for an everlasting Covenant, to be a God unto thee, and to thy seed after thee.*

Here are both Parts of the Covenant: God's Part, to be a God unto Abraham, and to his Seed after him --- Abraham and his Seed's Part --- to have the Lord for their God, and to walk before Him, and to be perfect.

And yet of Circumcision it self, it is said afterwards, *This is my Covenant; which is explained, --- This is a Token of my Covenant.* And he that was circumcised, was a Debtor to keep the whole Law.

The Passover is not, that I know of, any where called a Covenant; but it has been proved, that all the Passovers were Sacrifices, and consequently Covenanting Rites.

That Baptism answers to the former, is evident, in that it is said to be the Circum-

* Gen. xvii, &c

66 *The Bread and Wine,*

cision made without Hands; and it is allowed, that the *Lord's Supper* answers to the Passover. As the Passover was an Eucharistic and Commemorative *Sacrifice*; so also it appears is the *Lord's Supper*. — As the *Jews* feasted upon the one in Remembrance of their Deliverance out of *Egypt*; so we keep this Feast in Remembrance of an infinitely greater Deliverance: As the keeping the Passover, did oblige the *Jews* to put away all *Leaven*, and to sanctify themselves;* so the keeping the Feast of the *Eucharist*, in Remembrance of *Christ* our Passover being sacrificed for us, obliges us to put away the old *Leaven of Malice and Wickedness*, and to have nothing else but the new *Leaven of Sincerity and Truth*.

May not *Christians* be said to keep a Feast in their Eating the *Lord's Supper*? And what other Feast can they, *as such*, be said to keep? In this, and in this only, we remember *Christ* our Passover being sacrificed for us.

3. The Words of Institution expressly prove this Sacrament to be a *Fæderal Rite*; *Take, — Eat, — Drink.*

Now, Eating and Drinking upon Bread and Wine offered unto God, is plainly *Feasting upon a Sacrifice*; and Feasting upon a Sacrifice, is a *Fæderal Rite*.

But, as if this was not sufficient, our Blessed Saviour tells us; *This is my Blood of the*

* 2 Chron. xxxv. 6.

the Body and Blood in Efficacy. 67

New Covenant ; or as *St. Luke* and *St. Paul* express it ; *This Cup is the New Covenant in my Blood.*

Now it is observable, that our Saviour here speaks of the Cup in much the same Form of Words, that God Himself used of *Circumcision*, --- Why then should not the same Expression prove the Lord's Supper to be a *Covenanting Rite* also ? God did not mean, that *Circumcision* was to be the *Covenant* it self ; but the *Token of the Covenant* : Christ does not mean, that the *Cup* is the *Covenant* itself ; but the *Token of the Covenant* : But such a Token as signs, seals, confirms and continues it ; and makes every one who receives, a *Debtor to keep the whole Gospel.*

But still more plainly ; the Apostle expressly says of the *Sign of Circumcision*, that it is a *Seal of the Righteousness of Faith* : * But now, the *Cup* being said to be the *Christian Covenant*, as plainly as *Circumcision* was said to be the *Jewish Covenant* ; may it not as properly be said to be the *signing*, the *Seal of the Righteousness of Faith* also ?

4. The fourth Text of Scripture I shall urge in Proof of our holding Communion with Christ in the Holy Sacrament, is, these Words of our Saviour : || *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.*

* *Rom. iv. 11.*

|| *John vi. 56.*

To the Arguments already urged in favour of this Chapter's being meant of the Eucharist, we may add the *Authority* of our *Church*, which plainly so understands them. --- *We spiritually eat the Flesh of Christ, and drink his Blood; we dwell in Christ, and Christ in us.* And indeed, they express the closest Union and Communion that can be, betwixt Christ and Man.

5. The last Argument I shall urge in Proof of this Doctrine, shall be taken from those Scriptures, where it is either expressly said, or plainly implied, that Christians hold Communion with God and with Christ.

Thus in that Passage, which has already been so much taken notice of, *the Bread which &c. is it not the Communion of the Body of Christ? --- the Cup &c. is it not the Communion of the Blood, &c.?* 1 Cor. x. 16.

It is not said, Communion *with* the Body and Blood of Christ, as we are said to have *Communion with the Father, and Jesus Christ, and one another,** but *of* the Body; --- as it is also said, *the Communion of the Holy Ghost:* Which manner of Expression plainly implies a Communication of Spiritual Gifts. This is still more evident from the Words that follow, ver. 18. *Behold Israel after the Flesh; are not they which eat of the Sacrifices, Partakers of the Altar?* and so hold Commu-

1 Exhortation.

* 1 John i.

the Body and Blood in Efficacy. 69

nion with Him whose Altar it is, (as Dr. *Whitby* paraphrases) and receive Influence from Him: And therefore ver 16. plainly proves, that we hold Communion with Christ in the Holy Sacrament, and receive Benefits from Him.

The Apostle proceeds, ver. 20. *I would not that ye should have Fellowship with Devils,* *κοινωνὴς γινέσθαι.*

Whatsoever the Effects were, whether they received Benefits or no; it is plain that the Heathens, by eating of the *Table of Devils*, and drinking of the *Cup of Devils*, did make a *Compact* or *Covenant*, or held *Communion* with them: And therefore Christians must, by drinking of the *Cup of the Lord*, and Partaking of the *Lord's Table*, *Covenant* or hold *Communion* with *Christ*; and by so doing, have the Communication of the Body and Blood, or all the Benefits of his Death communicated to them.

The last Text I shall take notice of to this Purpose, is that of St. *John* — *That ye also may have Fellowship with us; and truly our Fellowship is with the Father, and His Son Jesus Christ.** Elsewhere the Fellowship of the Holy Ghost is spoken of: Christians therefore have Communion with *Father, Son and Holy Ghost.*

* 1 *John* 1. 3.

70 *The Bread and Wine,*

But now, in what other external Act of Religion can they who are baptized (for to such the Apostle here speaks) be said so properly to hold Communion with God, and with Christ, as in the Eucharist? Or is it so much as intimated, that there is any other appointed Means of Covenanting or Communicating with God? In Prayer, in Faith, in Obedience, we perform our Duty; and *Prayer* is indeed a *Means* of Grace, but not an *outward and visible Sign of it, and a Pledge to assure us thereof*; as the Sacrament of the Lord's Supper is.

Besides, the *Christian's Prayer* is to be offered up in *the Name of Christ*; and offering up Prayers *in his Name*, at the Altar, is, as Mr. *Johnson* has shewn, the most proper, if not the only proper Way of praying efficaciously in *the Name of Christ*. And they cannot be said to *pray in his Name*, who always wilfully disobey His *Dying Command*.

The Apostle seems plainly to make the holding *Communion* with him, and his *Brethren*, a necessary Condition of holding *Communion* with God: By them is this *Covenant* transacted, this *Communion* confirmed -- that ye may have *Communion* with us first, and then with the *Father and the Son*.

He cannot therefore be supposed to speak of any *Private*, but of a *Publick Act* of Religion: And in what *Publick Act* of Religion,

the Body and Blood in Efficacy. 71

ligion, can Christians be said so properly, if at all, to hold *Communion* with the *Ministers of Christ*, as in receiving the Holy Sacrament? which is hence called the *Holy Communion*.

From hence the Saying of the Primitive Fathers; that *there was no having God for our Father, without having the Church for our Mother.*—

But tho' the Words themselves did not so naturally and easily lead to this Sense; yet, compared with, and explained by those which I have urged, especially 1 Cor. x 16. they seem necessarily to require it; and all together, seem to me, to put it out of Dispute, that Christians in the Holy Communion do covenant and communicate with God.

Let us now consider the most material Objections against this Doctrine, urged by our Author. And, in the first place, I observe in general, that if his Arguments prove any Thing, they seem to prove too much: Instead of the *Lord's Supper*, put the other Sacrament, *Baptism*, then try the Argument, and it will be equally conclusive against *Baptism's* being a *Fæderal Rite*: And should a *Quaker*, who makes a *Verbal Profession* of his Faith, and of his *Amendment of Life*, argue in the same Words with this Author, I cannot see how he could well convince him of the Necessity of being baptized, in order to be in *Covenant* with God, and in a *State*

of Salvation : Nay, of the great Necessity of Baptism in any respect, if *Amendment of Life* be the only Security on our Part. — Nor is it so expressly said of the first, as of the second Sacrament, *This is my Covenant*.

Throughout his whole Discourse, he seems to lay the main Stress upon the *Condition* of the Covenant alone, without any Consideration of the *Means* of conveying the Benefits of it, to those who perform the *Condition*. Whereas our Performance of the *Condition*, *Amendment of Life*, or even *Obedience*, without wilful Transgression, gives us no covenanted *Right to Salvation*, if we wilfully neglect the *instituted Means* of conveying it.

Even as in human Contracts, the very Payment of the Money, gives no *legal Right* to the *Estate*, if the Writings are not signed and sealed : And if the *Purchaser* wilfully refuses to sign and seal on his Part, he would forfeit that which he might otherwise have had.

It is said, “ The repeated Acknowledgment of our being entered into such a Covenant, is by no means the Renewal of the Covenant; — they are two very different Ideas, Page 164.

Let it be granted. What then? Does it therefore follow, that it is, in no respect, with respect to no Person whatsoever, a *Renewal* of the Covenant?

There

the Body and Blood in Efficacy. 73

There may be a *Repeating*; and there may be a *Renewing* of the Covenant: — with respect to the happy Person who has kept his *Baptismal Vow*, his receiving the *Lord's Supper* is a *Repeating* of it; — with respect to the wicked Christian, who has *broken his Covenant*; if he is renewed again by *Repentance*, and then receives the Holy Sacrament, it is the *Renewal* of it.

For having broken the *Christian Covenant*, and continuing in the wilful Breach of it by Sin, he is no longer in it, has no Right to the Privileges of it; as a *broken Covenant* is no longer a Covenant, a *cancelled Bond* no longer in force.

It is observable, that of the *uncircumcised Man Child*, God Himself says, that he hath *broken his Covenant*. May he not as well say of the *Non-communicant*, that he hath *broken my Covenant*? (since, as it hath been shewn, the same Expression is used both of *Circumcision* and the *Lord's Supper*.) Why then may it not be said of the *true Penitent* and *worthy Communicant*, that he hath *renewed*, or made it whole?

He says, he repeats it. — “ That the Death of Christ is the *only Seal* of the Covenant.”* Besides what is cited from *Hoornbeek* in the Preface, in answer to this Objection (that the Blood of Christ *merits*, effects, not seals the

* Page 167.

Covenant:) In answer to this repeated Objection, I add, that Christ is the *Mediator of the new Covenant*; that through his Blood it is made with all Men; it is the *Ransom*, the *Price* that was paid to redeem us, and purchase the Benefits of the Covenant to all that would comply with the *Terms* of it. But it is no where expressly said to be the *Seal of the Covenant*, nor we said to be *sealed by it*. — This is rather ascribed to the *Holy Spirit*: Thus we are said to be *sealed by the Holy Spirit, unto the Day of Redemption.** — *to be sealed with the Holy Spirit of Promise, after that we believed.||* — *God hath sealed us, and given the Earnest of the Spirit in our Hearts.†* From whence it is evident, that Christians are said to be sealed after *they believed* (and were baptized) — that this *sealing* is expressly ascribed to the *Holy Spirit*. — and in what other Ordinance can we more justly suppose that Christians are *sealed with the Earnest of the Spirit*, tho' we had not such Evidence from other Texts, that this is done in the Lord's Supper.‡ — In a word, the true State of the Case seems to me to stand thus:

* *Eph. iv. 30.* || *Eph. i. 13.* † *2 Cor. i. 22.*

‡ It must be confessed, that *sealing* was more frequently applied to *Baptism* and *Confirmation* in the Primitive Church. See *Bingham*, Book XI. chap. i. sect. 6. XII. chap. i. See also *Suicer* for the different Significations of the Word.

God

the Body and Blood in Efficacy. 75

God the Father makes a new Covenant with all Men : — God the Son is the Mediator of this Covenant, and through His Blood purchases the Benefits of it for them : God the Holy Ghost seals, confirms, secures these Benefits to those particular Persons who agree to, and perform the Conditions of it, in the Sacraments of *Baptism* and the *Lord's Supper*.

Whereas it is argued, that our Saviour's Words are parallel to those of *Moses*, *This is the Blood of the Covenant* : * He replies, " That " the real Blood of Christ answers to this " Blood, and not the Wine in the Lord's " Supper." || Is not this to contradict the Words of our Saviour, and his own also ? since he allows, that when He spoke these Words, *This is my Blood of the New Covenant*, " He did not mean that real Blood " which was to be shed, — but *Wine* to be " drunk in Remembrance of it ;" † (a Concession which I am glad to find, and what I earnestly contend for.)

And so indeed it appears to me, that the *Wine* in the *Lord's Supper*, not the real Blood, answers to *Moses's Blood of the Covenant* : The one as *prefigurative*, the other as *commemorative* of the *Blood of Christ* : The one as a *Type*, the other as a *Representation* of it ;

* Ex. xxiv. Heb. ix. 20.

|| Page 171.

† Page 169.

and both of no true Value in themselves, but deriving all their Efficacy and Worth from the *Blood of Christ*. And, as the *Blood of Sprinkling* engaged the *Israelites* to the *Mosaic*; so also the *Cup, the Blood of the Covenant*, engages those who receive it, to the *Christian Covenant*; and both equally Means of conveying the Benefits of it.

In Answer to the Argument drawn from the *Passover*, he says, "The *Passover* was a perpetual Memorial of the one *Deliverance*, and of the Covenant formed upon it: So also is the *Lord's Supper*; and neither the actual making those Covenants, which are only remembered in them.*

That the *Passover* was a *Commemorative Sacrifice*, (and in this Sense a *Memorial* of the one *Deliverance*) and consequently a *Covenanting Rite*, has been proved, (and this Author has said nothing to disprove this Point.) Every one therefore that kept the *Passover*, did thereby in effect acknowledge the *Lord, who brought the Children of Israel out of the Land of Egypt*, to be his God, thankfully remember this Mercy; and promise to keep the Commandments which He gave them. And is it any Argument against these *Acknowledgments*, and *Renewals* of the *Covenant*, that this *original Contract* was remembered in this Rite? Or indeed, how could it be either

the Body and Blood in Efficacy. 77

repeated or renewed, if it was not? if succeeding Generations were not put in mind of it?

He frequently makes *verbal Professions* as much the Renewing of our Covenant, as the Receiving the Holy Sacrament; saying, "Promises of Obedience, &c. are not Things peculiar to the Holy Communion, but may be done every Day, every Hour.*

Had Christ said of any Form in particular, or of a *verbal Profession* in general, as He says of the *Cup* in the *Eucharist*, *This is my Covenant*, he might with Reason have said, *that the Renewing our Part of the Christian Covenant, is not peculiar to the Holy Communion, but what we may do every Hour.*

God says of *Circumcision*, *This is my Covenant*. Should an uncircumcised *Israelite* have said, I in Words make a Covenant with God, but I will not be *circumcised*; could it be said of him, notwithstanding his *verbal Professions*, that he was in Covenant with the God of *Israel*, whilst he continued in the wilful Transgression of this Law? And does not God say of him, *that he hath broken my Covenant?*

Christ says of the *Cup*, *Drink ye all of this, for this is my Covenant*. And should a profess'd Christian say (as many do in effect say) I

78 *The Bread and Wine,*

never did, never will receive this *Cup*, of which Christ says, *This is my Covenant*. But still I in Words make, I renew my Covenant with God; Is he therefore in Covenant with Him? Has he therefore a covenanted Right to the Promises of the Gospel?

Is he not rather, notwithstanding all his *Professions*, a *Stranger to the Covenants of Promise*? And may not Christ say of him, as God said of the uncircumcised *Israelite*, *He shall be cut off; he hath broken my Covenant*? — If God vouchsafe to covenant with Man; and Man is permitted to enter into Covenant with God; and even, upon the Breach of it, is again permitted (once again at least) to renew it; may he not appoint what *Way* and *Means* He pleases, of Renewing it? And is it fit for Man to say, It may be done another *Way*, as well as that which God Himself hath appointed?

In the last place, it is urged, — “ That the
“ promising to do our Parts, towards the
“ obtaining the Benefits of Christ’s Death, is
“ inconsistent with the Notion of our actual
“ Participation of those Benefits at the same
“ time — That to say, we secure to our selves
“ God’s Acceptance through Christ, unless,
“ by any Viciousness in the Course of our
“ Lives, we contradict our Professions, seems
“ no better than to give to this Act, in one
“ Part of this Sentence, a Privilege which is
“ taken away in another, &c.

Why

the Body and Blood in Efficacy. 79

Why so? Is not the *Covenant conditional* as long as we live? Would not the same Objection be as strong against the *Baptismal Covenant*? May we not resolve to continue in *Covenant*, or if we have *broken*, to renew it? And may not God confer some Benefits upon us at present, and give us the Assurance of more hereafter? May we not receive Forgiveness of past Sins upon our Repentance, and the Assistance of the Holy Spirit; tho', whilst we are *at home in the Body*, we cannot actually receive *Eternal Life*? May we not be in a *State of Favour and Warfare* at the same time; tho' if in the Course of our Warfare we are overcome, we forfeit that Forgiveness and Grace which we have already received, and that eternal Life we hope for? May we not at present receive the *Holy Spirit*, because we may hereafter *quench* or *grieve* Him? Where is the *Inconsistency* of these Things? They are plainly, according to the Rules of the Gospel, the *Method* of God's Dealing with Man, and the *Terms* of his *Acceptance* with God.

P R O P. IV.

That there are *Promises* made, and *Privileges* annexed to the worthy Receiving of it; and what these are.

That

That there are *Benefits* annexed to the Partaking worthily of the *Lord's Supper*, evidently appears from the former Propositions.

For, since the *Bread* and *Wine*, are not mere empty *Signs*, but spiritually the *Body* and *Blood* of Christ — Since they are to be offered up unto God, and represent the All-sufficient Sacrifice of *Christ* upon the *Cross*: — Since this is a *Covenanting Rite*, and an Act of *Communicating* with God; it must certainly follow, that there are *Promises* made, and *Privileges* annexed to this Duty rightly performed.

No, says our Author. 1. “ Because this
“ would put that upon one single Act of Religious
“ Obedience, which, is by our Blessed
“ Lord, made to depend upon the whole
“ System of moral Duties.*

This he frequently repeats: And yet what is there in it? If indeed, as this Author asserts, the whole of this Duty consisted in the mere Eating and Drinking of common *Bread* and *Wine*, in our Remembrance of Christ; there might be sufficient Ground for this Objection. But he knows very well, that (in the Sense of those who ascribe the Benefits of Christ's Death and Passion to the due Performance of this Duty) the Eating and Drinking, &c. as Christ commands us, is doing a

great deal more than this : — It is the Eating and Drinking in *Faith*, with truly *penitent* and *obedient* Hearts : And to the doing of this, there is something, a great deal (as I hope to make it appear under the last Proposition) *previous* and *consequential* required : So that it may be said to contain *the whole Duty of Man*, the Exercise of all the Virtues of a *Christian*.

2dly, He urges in the last place, that to say so, — “ to ascribe a Benefit, &c. destroys “ the very Notion of Remembrance, which “ is the *Essence* of this Rite.*

Not to dispute the Propriety of the Expression ; I answer,

1. This is so far from being the *Essence*, the Whole of this Rite, that it is not the Whole of the *End* of it : This being, as it appears, not only to put us in mind of Christ, but to represent it, to shew it forth unto the Father.

2. Suppose it were ; yet why it should be thought absurd to annex Benefits to it ; to hope, that whilst we are duly performing this Act of *Remembrance* and *Obedience*, God should pour down his Mercies and Favours upon us, I cannot understand.

3. If this Account of the *Essence* of this Duty be true, it is no more than if our Saviour had only said, *Eat Bread and drink*

Wine in Remembrance of me. Here is no notice taken of these other Words, — *He blef-
fed — this is my Body given — my Blood shed
for you :* These Words, with our Author,
signify nothing : But upon these Words of
the Institution, is grounded the Hope of re-
ceiving the Benefits of Christ's Death, in re-
ceiving worthily this Holy Sacrament.

And thus having cleared the Way, I shall
endeavour to shew more particularly, what are
the Benefits annexed to the worthy Perfor-
mance of this Duty.

And they have always been esteemed chief-
ly these three.

1. The Pardon of past Sins.

2. The Assistance of the Holy Spirit for
the time to come, or an Increase of Grace to
enable us to overcome them.

3. Nourishment unto eternal Life.

That there are exceeding great and preci-
ous Promises made to us in the Gospel.

That these Promises are spiritual Blessings
here, as well as spiritual Blessings in Heavenly
Places hereafter; more especially, pardoning
Grace, assisting Grace, and eternal Life.

That the Conveyance of these Promises is
a Divine Act, or the Act of God towards
Man.

That Man of himself can do nothing to
obtain them; nothing propitiatory; That,
nothing external, no good Works; nothing
internal, no Prayer, no Faith, no Obedience,
much

much less actual Amendment after Acts of Disobedience, can merit, or give him a Right to them.

That all our Right depends upon Covenant.

That this Covenant is only made thro' the Blood of Christ: Or, that all our Hopes depend upon our having an Interest in the Merits of his Death.

These are *Christian Truths*, which I hope I may take for granted.

That *Baptism* is an *Initiating Rite* into, and the *Lord's Supper* a *confirming Rite* in this *Covenant*, — has, I hope, been sufficiently proved.

With respect to this particular Promise, I premise further,

That Forgiveness of Sins is Part of the Gospel Covenant.*

That Christ, whilst on Earth, had Power to forgive Sins.||

That just before His Ascension into Heaven, He gave this Power unto the Apostles.†

That others, besides the Eleven Apostles, to whom this Power was immediately given by Him, had also the same Power given unto them.‡

* Heb. viii. 8, 10, 12.

|| Mark ii. 10.

† John xx. 23.

‡ Acts xxii. 16. 2 Cor.

ii. 10. The same implied, tho' not expressed, Acts viii. 39.

That *Water Baptism* is the outward Means appointed by Christ Himself, as the one Method His Ministers are to make use of, in the Execution of this Power; a Means of conveying this Forgiveness to all that truly repent and believe.* — That He only gave Commission to His Apostles to baptize.||

These are all *Truths*, which no true Christian will deny; and, according to them, it has always been an Article of the *Christian Faith*, *I believe one Baptism for the Remission of Sins*: And it has been believed also, that Sins after Baptism are remissible.

The only Question that remains then, is, Whether there be any *outward visible Sign*, appointed by Christ Himself, as a Means to convey *Forgiveness of Sins* to those that sin after Baptism.

And here it may prejudice us, in favour of the *Affirmative Side of the Question*; if we consider that every wilful Sin is a Breach of the *Baptismal Covenant*; and that there remains little or no *Hopes of being saved*, till we are again in *Covenant* with God: And there is the same Reason, why there should be a *Means* of conveying this *Forgiveness*, to those who sin after Baptism, and truly repent of their Sin; why this *second* should be an

* *Act. ii. 38. xxii. 16. 1 Pet. iii. 21. Tit. iii. 4, 5.*
|| *Math. xxviii. 19.*

outward visible Sign, as well as the first, and a Pledge to assure us thereof.

Lo here! according to these Hopes, we have another *outward visible Sign ordained by Christ himself*; and of which he says, *This is the Covenant in my Blood, which is shed for you — for many — for the Remission of Sins.*

Now, if these Words prove, as it has been shewn, that this is a *Covenanting Rite*, and that *Remission of Sins* is Part of this Covenant: If this *Cup communicates to us the Blood of Christ*, i. e. all the Benefits of Christ's Blood shed for us, (as also has been shewn) one of which is *Forgiveness*; then the Consequence seems plain and undeniable, that this is a *Means* of conveying *Remission of Sins* to the worthy Partakers thereof.

To make it still more plain: The Induction runs thus: That which is for the *Remission of Sins*, is that which is *shed*; that which is *shed*, is that which is here called the *Blood of the Covenant*; that which is here called the *Blood of the Covenant*, is the *Cup* which Christ took; the *Wine* in the *Cup*. The *Wine* therefore, is that which is here said, *was shed for the Remission of Sins*; that which *meritoriously* is to be ascribed to the Blood of Christ, is here attributed to the *Cup*, *instrumentally*, as the *Means* of conveying it: And what greater Evidence could Christ give us, of his *Remitting Sins* in this Holy Sacrament,

crament, than calling it, the *Testament for the Remission of Sins?**

Our Saviour's Words here, have already been explained by those of God concerning *Circumcision*: They may be explained by those of *Moses* also, who said, *Behold the Blood of the Covenant, which the Lord hath made with you.*|| And what can this signify but a *Seal* and *Confirmation* of the Covenant, as *Bishop Kidder* paraphrases: or a *Token of the Covenant*, as God himself calls the *Rain-bow*; and such a *Token*, as that when He saw it in the Cloud, He would remember the *Everlasting Covenant* betwixt God and every living Creature.† So then the *Blood of the Covenant*, is such a *Token* and *Confirmation* of it. It is not only a *Mark*

* Dum Calix dicitur Novum Testamentum in Christi Sanguine, qui effunditur pro multis, in remissionem peccatorum; non potest tantum hoc membrum solum excipiendum, vel divellendum a prioribus; mentis remissionis peccatorum ab eo quod dicitur Novum Testamentum: hic Calix est Novum Testamentum in hoc Sanguine; & tam de Sanguine ait, quod effunditur pro peccatis multorum. Jam quo magis testari potuisset, dare se aliquid in hoc Sacramento, & Gratiae quidem suae efficax testimonium, quam quod Testamentum appellavit? Verum est, quod remissio peccatorum ad Christi Sanguinem fieri debeat, tanquam veram suam & meritoriam causam: Coenae autem attribuitur ut Sacramento, in cuius legitimo usu, de ea apud animum confirmamur.

Hoornbeek. Socin. Confut. Tom. iii. p. 244.

|| *Ex. xxiv. Heb. ix. 20.*

† *Gen. ix. 12-16.*

of *Distinction*, but of *Confirmation* and *Preservation* also. It distinguishes Christians, it confirms the Covenant betwixt God and them, it preserves and secures it to them, it is such a Token of the Covenant as makes God to remember his *Part*, and to those who truly perform *theirs*, to be merciful unto their *Unrighteousness*, and their *Sins* and *Iniquities* to remember no more.*

Upon these Words of our Saviour, hath the Church always placed her *Hope* and her *Confidence*.

And indeed, should an earthly King again enter into Covenant with some *Rebellious Subjects*, who had broken their *Oaths* of Allegiance to him; should he invite them to feast with him at his Table, this alone would be taken as an Act of Forgiveness and Favour: Should he further, at this Feast, deliver them a Cup of Wine to drink, saying, *This is my Covenant* with you for *Pardon*; tho' no one would hence conclude, that this was the *Covenant* it self; yet every one would conclude, that this was a *Sign* or *Confirmation* of it, and that they, to whom it was delivered, were again taken into Favour.

In a word, *Water*, — *Bread*, and *Wine*, are outward Signs, ordained by Christ Himself; and the only *outward* material Signs, ordained by Him: There is no more in-

* Heb. viii. 8, 10, 12.

trinsic Virtue in the *one* than in the *other*; they are equally administred by Man: It is allowed, that *Water* is a Means of Grace, an Instrument of conveying *Forgiveness of Sins*; why should not the *other* be allowed to be a Means of equal Efficacy and Power: the former to convey Pardon of Sins *before*, the latter the Pardon of Sins *after* Baptism.

So that, when our Saviour says, *Whosoever Sins ye remit, they are remitted; whosesoever Sins ye retain, they are retained*; * these Words being explained by the Power which he elsewhere gives unto the Apostles, of administring the Sacraments of *Baptism*, and the *Lord's Supper*, and the Promises he annexes to them, and to them only, the Meaning of them, I, with all due Submission, think to be thus.

All Power is given unto me in Heaven and Earth; particularly, *I have Power on Earth to forgive Sins*; as my Father hath sent me, so send I you, and your lawful Successors (whom I will be with unto the End of the World) with so much Power, that *whosesoever Sins*, upon their Faith and Repentance, ye remit, in the right and due Administration of my Sacraments, (which I make the Means of conveying this Forgiveness unto all true Believers and true Penitents) they shall be remitted unto them; and *whose-*

John xx. 23.

soever

soever Sins ye retain, after an impartial Examination and Trial, by denying them the Benefit of *Baptism* and the *Holy Communion*, upon Account of want of *Faith*, or want of *Repentance*, for some great Crime, or Crimes, they may have been really guilty of, *they shall be retained*.

Thus they are appointed the *Ministers of Christ*, and *Stewards of the Mysteries of God*; and it is required of them that they be found *faithful* in the Distribution of them; so that they neither give them to those whom they know to be not duly qualified, nor deny them to those that are; and if, through Partiality or Ignorance, they either exclude any one from these *Ordinances* of God, and deny these *Seals* of Pardon to him, who has performed the Conditions upon which Pardon is promised; or admit him to the Participation of them, who is unworthy of, and not duly qualified for them; in either of these Cases, their *Absolution* or *Excommunication* is of no Force or Efficacy; God will reverse their unjust Sentence, set to right the false, or the erring Judgment of His *Ministers*, acquit the *Innocent*, or the sincere Penitent, and condemn the *Guilty*; yea, condemn him to the *severer Punishment*, for imposing upon His *Ministers*, and pretending to be, when he is not, truly penitent.

So that tho' the *Absolution* of *Christ's Ministers* may be said to be *Authoritative*, (as they

they have received *Authority* from Christ, to remit Sins in the right Administration of the *Means of Remission*) yet it is not certain, absolute, and infallible.— There is still a *der-nier Resort* against their *Excommunication* also, there lies an Appeal against it; and it will signify nothing, if it be pronounced *without Cause*, against an innocent submissive Person.

This is, as I humbly take it, the true *No-tion* of plenary *Absolution*. These, and these only, are the outward Means given and *or-dained by Christ Himself*, for the *Remission of Sins*. These two, without others, are; all others, without these, are not sufficient for it. This was the Belief and Practice of the *Primitive Church*. — The known Story of *Sera-pion* is full to this Purpose, who having lapsed in time of Persecution, and not being admitted again to the *Communion*, till he lay upon his Death-bed, is said to be *absolved* by the Receiving of the Sacrament. — I shall only add the Authority of *St. Chrysostom*:
 “ If none can enter into the Kingdom of
 “ Heaven, but he who is *born of Water* and
 “ *of the Spirit*; and he who *Eateth not the*
 “ *Flesh of the Son of Man, and Drinketh*

* Καὶ ὡς ἂν ἐκείνῳ ἀποδοθῇ — ἀποδοθῇ [τοῦ θανάτου ἀπὸ τοῦ ποιν-
 ῶντος ἀποδοθῇ, ὁ θάνατος ἀποδοθῇ, Πάτερ ὁ Θεός]. Ἐπεὶ οὖν ὁ
 Χρυσόστομος ἰσχυρίζεται — πᾶσι τοῖς ἐκείνῳ ἀποδοθῇ, &c. Euseb. lib. vi. c. 24. vide Valesium in locum.

“ not His Blood, hath no Life in him ; and
 “ all these Things can be done by no other,
 “ only by the sacred Hands of the Priest ;
 “ how can any, without him, either avoid the
 “ Fire of Hell, or obtain the Kingdom of
 “ Heaven ?”

And in another place, he plainly intimates, that it was his Opinion, and the Opinion of Christians in his Time, that *Baptism* and the *Lord's Supper* were instituted Means, and the only two instituted Means of Absolution.||

The Church of Rome hath corrupted this Doctrine, by obliging Men to receive other Absolutions, particularly in the Sacrament of Penance ; which, besides Prayer and Imposition of Hands, she makes to consist of this Indicative Form, *I absolve thee.*† And yet it is certain, there was no such Form used for a thousand Years.† But now, if the very

* Εἰ γὰρ ὁ θάνατος τοῦ ἰουδαίου, &c. De Sacrd. lib. iii. p. 84. Cam. 1770.

|| Βαπτισμὸς καὶ ἀγίασμα, ἔστι ἐκ ἀποστόλων τῶ βαπτισμῷ ἀποσταθῶν, ὡς καὶ ἐκ τῶν ἀποστόλων διωγμῶν. Οὗτοι δὲ διὰ τὴν ἐκ ἀποστόλων ἀποσταθῶν μεταβολὴν μεταβλήσαντες τοῖς ἡμετέροις, ὡς καὶ ἐκ τῶν ἀποστόλων διωγμῶν. In Heb. x. 26.

† Catech. ad Parochos de Pœn. Sac. — ita — verbum absolutionis ad hujus Sacramenti essentiam pertinere — illud enim sine dubio signum est & causa remissionis. Bellar. de Pœn. lib. i. c. 15. He also owes Imposition of Hands here not to be an essential Rite.

† See Dr. Marshall's Penit. Discipline, p. 93. &c. Appendix.

essential *Form* consists in these Words, *I absolve thee*, and there was no such *Indicative*, only *Precatory Form*, used in the Church for more than a thousand Years; will it not follow, that according to the Doctrine of the Church of *Rome*, the *Church of Christ* had not, for so long a Time, this Sacrament of *Penance*, and erred greatly in not retaining an essential Part of it?

Bellarmino himself, as if he was sensible of the Insufficiency of his Authorities from *Scripture* and the *Primitive Fathers*, adds at last,* that for five hundred Years, this hath been esteemed amongst the Sacraments properly so called; and from thence concludes, that because the Church cannot err, it really is so. — Should it not much rather be concluded, that if it cannot be proved from the *Beginning*, not till a thousand Years after the *Beginning*, that *Penance* hath been esteem'd properly a Sacrament, the Church of *Rome* now errs in so esteeming it?

In order further to establish the Necessity and Efficacy of *Penance*, she determines that

* Accedit ultimo testimonium ecclesie Latinæ & Græcæ, quæ ab annis D. floruit. His enim --- annis --- Sacramentum Pœnitentiæ --- satis id constat tum ex Petro Lombardo. --- aut totis quingentis annis universam ecclesiam in gravissimo errore esse versatam --- aut verum esse quod ab eadem ecclesia de Sacr. Pœn. didicimus. De Pœn. Sacr. lib. 1. c. 10. ad finem.

the Remission of Sins is not the primary Effect of the *Eucharist*; this he supposes to have been conveyed before, in that which she calls the other Sacrament, saying, *Si quis dixerit vel præcipuum fructum Sanctissimæ Eucharistiæ, esse remissionem peccatorum; — anathema sit.** Which *Bellarmino* interprets and defends, as maintaining that the *Eucharist* does not remit known Mortal Sins; but that they are remitted before: || And yet when the same Council comes to consider the Propitiatory Nature of the *Eucharist*, she declares, *Hujus oblatione placatus Dominus, gratiam, & donum pœnitentiæ concedens, crimina & peccata etiam ingentia dimittit.* Sess. xxii. cap. 2.

Morinus is so ingenuous as to confess, "That in the most ancient Times, Absolution was never separated from the Receiving the *Eucharist*."† And the Truth of the Case I take to be, as *Dr. Field* observes, "That Absolution in the Primitive Church,

* Conc. Trid. Sess. xiii. can. 5.

† Quicumque Baptismi Gratiam mortiferis sceleribus amissam recuperare voluerit, ad Pœnitentiæ Sacramentum confugiat necesse est. Cat. ad Par. p. 128.

Catholici omnes docent Eucharistiā non remittere ejusmodi peccata, (scilicet mortalia) quorum homo conscientiam habet, & ideo requiri ut antea purgentur. De Sacram. Euch. p. 650, &c.

† In antiquissimis illis temporibus absolutio ab Eucharistiā non separabatur. De Pœn. lib. x. part. i. sect. i.

“ was nothing else but a restoring of Men,
 “ formerly put from the Sacrament, and cast
 “ out of the Church’s Peace, to the Use of
 “ the Sacraments again, as appears by Cy-
 “ prian’s Epistles : Neither was Absolution
 “ given in those Times, till Penance was first
 “ performed ; — nor to any one but those
 “ who had first been bound by the Censures
 “ of the Church, or excommunicated.” *Up-
 on the Church*, p. 338.

We read indeed of *Absolution* by the Mi-
 nistration of the Word, and by the *Imposi-
 tion of Hands and Prayer* :* But, as it ap-
 pears to me, these are not properly *Absolu-
 tions*, the former being only declaratory, up-
 on what Conditions God will forgive us ; the
 latter, tho’ it may be useful to this End and
 Purpose (as the *effectual fervent Prayer of
 a Righteous Man*, much more many Righte-
 ous Men together, with an authorised Mini-
 ster, *availeth much*) yet is not alone suffi-
 cient without the *Eucharist*. “ The Sin of
 “ excommunicated Persons (as Mr. John-
 “ son has observed and proved) is sometimes
 “ said to be loosed, or forgiven, by means of
 “ these Prayers, and therefore they are called
 “ the *Absolution* of the Priest. But it is clear,
 “ that the Pardon of the Penitent was not

* See *Bingham*, Book xix. ch. 1. and his Discourses
 on Absolution.

“ thought

“ thought to be perfectly sealed and confirm-
 “ ed by this Rite of Laying on of Hands,
 “ or the Prayers used on this Occasion; for
 “ then it had been absurd and inconsistent to
 “ do this over and over again.*

And, as the *Romanists* have extended this Power too far, so on the other hand, many amongst us will not allow, that Christ has given his Ministers any Power, in any respect, by any means to convey the Forgiveness of Sins.

They have no Power indeed of themselves to forgive Sins; only, as *Ministers of Christ, and Stewards of the Mysteries of God*, they administer these two Sacraments, which are not only means of Forgiveness, but Pledges to assure us thereof: So that tho’ they cannot forgive Sins to those that are *Impenitent*; yet even the *Penitent* has no covenanted Right without them.

And if so much Power is committed to the Ministers of Christ, why are they so despised?

If this be all the Power committed to them, and they only can forgive Sins, in the right and due Administration of the Sacraments; and even this depends upon the Worthiness of the Receiver; why so much Noise and Clamour against them, and the Power they

* Part 2d, p. 209. See also p. 107, 162, 182.

claim, as if they usurped the Prerogatives of God?

This is Power enough to screen them from *Contempt*, and to procure them *Esteem* with all true Christians for *their Work's Sake*.

It is not enough to make them *big-minded*; to make them *Lords over God's Heritage*, and to have *Dominion over their Consciences*.

It is enough for the Penitent to support and comfort him; it is not enough for the *Impenitent* to encourage him to *continue in Sin*.

This comfortable Doctrine being thus established and explained, let us see what this Author objects against it.

"If it be asked, says he, — Do we not
"partake of this *Benefit* (the Remission of our
"past Sins) by our Partaking of the Lord's
"Supper *worthily*? I must answer, no, if
"the Gospel be true.*

The Reason given for this peremptory Negative, is, "in *that*, no *Pardon* of past Sins
"is promised, unless to those just converted,
"renouncing their Sins, and baptized in-
"to the Christian Faith; or to those who,
"having sinned after Baptism, actually amend
"their Lives.

The Question is not, Whether without Amendment, the Sacrament of the Lord's Supper conveys Forgiveness of Sins? This

no one contends for. But, Whether it is not a Means, even a *necessary* Means, of conveying it, even to those who actually amend their Lives?

This has, I think, been already proved, and is further evident from these Words of St. Paul, — *He that eateth and drinketh unworthily, is guilty of the Body and Blood of the Lord, and eateth and drinketh Damnation to himself*: Of consequence, he that eateth and drinketh *worthily*, is Partaker of the Body and Blood of the Lord, and so eateth and drinketh *Salvation* to himself. And there is so close a Connexion betwixt all *Christian Duties*, that he who performs one, may be said to perform all *worthily*; and this accounts for Forgiveness of Sins, being promised to Baptism, — to Confession, — to calling upon the Name of the Lord, — to Faith, — to Knowledge, — to Repentance, — to Fear of God and Trust in Him, — to Love of God and of our Neighbour.

Suppose the Question had been put by a Jew, — Do we not partake of the Benefit of Remission of Sin, by our Offering up Sacrifice *worthily*? Would he in like manner have said, I must answer, No; if the Old Testament be true? — He must, if he would be consistent with himself, since the Reason he here gives is equally good in both Cases: But what says God Himself, in Answer to this Question? — *The Priest shall make an Atonement*

ment for the Sin that he hath committed, and it shall be forgiven him.

And why the Oblation of Bread and Wine, according to the Command of Christ, and through virtue of his All-sufficient Sacrifice of Himself, should not be of as *atoning* a Nature, as the *Sacrifices of Bulls* and of *Goats* under the Law, or like them be appointed Means of conveying Remission of Sins, to those who receive them worthily, I cannot imagine, nor see any Reason why it is so much disputed.

Again, if the Question be asked, — Do we not partake of the Benefit of Remission of Sins, by our Partaking of Baptism *worthily*? the same Argument will again oblige him to answer, no; if the Gospel be true; if he will be consistent with himself.

And I can see no Reason, why the Lord's Supper may not be made a Means of obtaining Forgiveness of Sins committed after Baptism, as well as Baptism is of those before it.

Lastly, he argues from the *Publick Office* of our Church, saying, "It is not to be supposed, that the *worthy Partaking* of the *Lord's Supper* does it self operate this Forgiveness, but it is made Part of a Prayer to God, that they, who have partaken of it, may obtain Remission of their Sins, and all other Benefits, &c."

On the contrary, our Church, in this same Office, plainly ascribes Forgiveness of Sins to the worthy Partaking of this Sacrament; thus, "For as the Benefit is great, if with a true penitent Heart, and lively Faith, (*i. e.* worthily) we receive this Holy Sacrament; (for then we spiritually eat the Flesh of Christ and drink his Blood; — then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us) so is the Danger great, if we receive the same unworthily.*

Again, "Grant us therefore, Gracious Lord, so to eat the Flesh of thy Dear Son Jesus Christ, and to drink his Blood, that our sinful Bodies may be made clean by His Body, and our Souls washed through His most Precious Blood, &c.

Lastly, — "And dost assure us thereby of thy Goodness and Favour towards us, and that we are very Members — and also Heirs.

Whatsoever then these Words cited by our Author signify, it is plain, that the Church does not mean, that *Remission of Sins is not already obtained* by the worthy Communicants, except she contradicts herself.

Further, the Minister is not supposed to know certainly who have received *worthily*; —

* Exhortation, &c.

may, tho' a Man has very good Grounds thus to judge of himself, and a comfortable Hope that he is in a *State of Forgiveness and Favour*, yet he may not know it certainly: Why then may he not still pray, "That he may obtain Forgiveness of Sin, and all other Benefits of Christ's Death and Passion?" Again, Is not the best Christian required to pray, — *Forgive us our Trespases*, and has he not still Reason to do so? for others, for himself also? Did not *Nathan* say unto *David*, — *The Lord hath put away thy Sin*; and yet, notwithstanding this Assurance, does not *David* as earnestly pray for Forgiveness, as if he had not received the Promise of it?

And after all, this Petition of our Church, if rightly understood, seems to me to be nothing to the present Purpose: Does it not plainly relate to the final Remission at the last Day? agreeable to that in our Litany — *In the Hour of Death and in the Day of Judgment, good Lord deliver us*. It rather supposes, than contradicts, our being in a State of Favour; and prays, that we being now admitted to, may never forfeit, but persevere and continue in it, — *that not only we here present, being assured of God's Favour and Goodness towards us; but all the Members of Christ's Church, may at the last Day (when only they can) obtain not only the Re-*
mission

mission of Sins, but all other Benefits of his Passion.

II. The next Privilege annexed to the due Performance of this Duty, is the Assistance of God's Holy Spirit, --- the Increase of Grace to enable us to overcome.

That the Gift of the Holy Spirit is Part of the Gospel Covenant, God Himself tells us, --- *I will put my Laws into their Mind, and write them in their Hearts, and I will be unto them a God, &c. --- All shall know me from the Least to the Greatest.**

1. This Privilege is already proved by the Texts of Scripture which have been urged, particularly under the first and third Propositions, to which I beg leave to add those Words of the Apostle to the *Hebrews*, *who have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost*;|| where *Partaking of the Holy Ghost* is annexed to the *Tasting of the Heavenly Gift*; and that, by *Tasting of the Heavenly Gift*, may be meant the Eating the Sacramental Bread and Wine, seems probable; 1. Because this is expressly called the *Bread which cometh down from Heaven*.† (For, I hope, I may be now allowed to say, that these Words are to be understood of the *Eucharistical Bread*.) 2. Because the

* *Heb.* viii. 10, 11.

† *John* vi. 50.

|| *Heb.* vi. 4.

preceding Words, *once enlightened*, confessedly signify *baptized*.* And it is reasonable to suppose, that the Apostle would not omit the mention of the other Sacrament, which always made a Part of the Publick Worship.

3. Because the Guilt here expressed, is in much the same Words with those used of the unworthy Communicant. — *They crucify to themselves the Son of God afresh, — they are guilty of the Body and Blood of the Lord.*

These Arguments seem to me to favour this Interpretation: However, I only propose it as probable, not as certain; because, I own, I cannot find any Interpreter *ancient or modern*, who so interprets them: || And I always suspect my self, when I am not supported by others; with me it is of great Importance to differ from the Many and the Great.

2. The Sacrament of *Baptism* is confessedly a Means of conveying the Gift of the Holy Spirit; since, when we are *born of Water*, we are also *born of the Spirit*; and the *Washing of Regeneration*, and *Renewing of the Holy Ghost*, are joined together: Why then should not Divine Grace accompany the Sacrament of the Lord's Supper; since, as has been be-

* See *Mills, Whitty* on the Text, *Bingham's Orig. Ec.* Vol. 1. p. 32. *Suicer* in *fort. m.*

|| I find since, that the *Oxford Paraphrase* favours this Sense of the Words, saying, "That it may signify our Lord's Body and Blood in the Sacrament of the Eucharist."

fore shewn, the Reason is the same in respect to both?

God, the Giver of all *Grace*, may appoint what Means He pleases of *Giving*, require what Conditions He pleases also in us, of *Receiving* it. He can give it with or without any *Instruments* or *Means*; but if He has been pleased to appoint *Water*, *Bread* and *Wine* as the *Instruments* of Conveyance, why should this be thought a Thing incredible? or why should we dispute against it? Especially, if we consider,

3. That (as this Author himself allows) the Benefit of God's Holy Spirit is annexed to the Duty of *Prayer*. — But now it hath already been observed, that the most effectual Prayer of a Christian is praying in the Name of *Christ* — and the most proper Way of *Praying in the Name of Christ*, is praying at the Holy Eucharist, in Obedience and Remembrance of *Christ*.

This Author objects, “ That to say that “ this Sacrament is designed, and ordained “ peculiarly for the obtaining of God's Holy Spirit, is to forget and contradict those “ express Words of our Saviour, in which “ He Himself has annexed that Benefit to the “ Duty of *Prayer*.”

No one means, that it is peculiarly, (i. e. solely) only together with *Baptism*, ordained

for this End. Might he not as well have said, that it is to contradict the express Words of our Saviour, to say that Baptism is *peculiarly* designed for the obtaining God's Holy Spirit? Nay, much rather so, Prayer being no where required to be joined to Baptism; whereas it has been shewn, that it necessarily attends the *Lord's Supper*.

It is so far from being a Contradiction to our Saviour's Words, that it is most agreeable to the same.

For He first of all tells us the *Efficacy* of Prayer in general, — that it shall draw down the Gift of the *Holy Spirit*; — then in particular tells us the Method of Praying most *effectually in His Name*; and lastly, the Way of praying most properly in His Name, by representing and pleading the Merits of His Death in this Sacrament.

After the Concession, “That the Benefit of the Holy Spirit is annexed to the Duty of Prayer;” is it not unaccountable that he should say, “That *Privileges, Communications* from above, are never expressly promised to this Duty, — seem to say, that they are Fancies, — Dreams, — that Benefits received from all such *Performances*, by *reasonable Creatures*, cannot possibly be received but in a *reasonable Way*.”

Let him shew how the Holy Spirit is communicated to the Duty of Prayer; — let him shew, in a *reasonable Way*, how it operates in Men; and then it shall be shewed him, that to suppose *Communications from above*, annexed to the worthy Receiving the Blessed Body and Blood of Christ, are no unreasonable *Fancies*. If he still asks, *How these Things can be?* Let him shew in a *reasonable Way*; — let him account by Reason, how it comes to pass, that the *Wind bloweth where it listeth*, — whence it cometh, — and whither it goeth; — and then it shall be accounted for to him in a *reasonable Way*, how the Blessed Elements convey the Gifts of the *Holy Spirit* to the worthy Receivers thereof, — and how he works in them and with them, and assists and strengthens them.

They do not indeed *operate as Charms*, nor influence us, as if we were only *Clock-work* or *Machines*.* (Why this Reflection upon those who ascribe *assisting Grace* to the Holy Communion? May not the *Sceptic* return the same upon him who ascribes the Communication of the *Holy Spirit* to the Duty of Prayer?) — But still they are the Means of conveying to us Grace in a *supernatural Way*, which will assist and strengthen us, if we will strive together with it in our *Christian Warfare*.

They are in their Appearance but *weak and beggarly Elements*, but in their Effects *glorious and divine*; and therefore it is, that they are called *Mysteries*, and they who minister them are called *Stewards of the Mysteries of God*; were so called by the *Primitive Church*, and are so called by our *own*; not only because (as this Author says) "they *mystically represent the Body of Christ*, and *because this Representation is made, &c.*" but because they are in *reality* more than in *Appearance*: So that we only know them in *part*; because they are *spiritually to be discerned*; because they are to be received by *Faith*, as the *Spiritual Body and Blood of Christ*; because they are to be looked upon (tho' we cannot by Reason tell *how these Things can be*) as exhibiting all the Benefits of Christ's Body and Blood broken and shed for us.

4 The last of which is *eternal Life*. How many times, and with what Variety of Expressions, *affirmatively and negatively*, does our Saviour deliver this Doctrine? || The Bread that I will give, is my Flesh, which I will give for the Life, — Who eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day.

|| John vi. which has been shewn to mean Sacramental Eating, Page 27.

— If any Man eat of this Bread, he shall live for ever. — Except ye eat the Flesh of the Son of Man, &c. ye have no Life in you. — Our Blessed Saviour here plainly makes this Bread a Principle of an happy Resurrection; Nourishment to eternal Life.

As Man, even in Paradise, had not only the Moral, but a Positive Law given him, under the Penalty of Death, that he should not eat of the Tree of Knowledge of Good and Evil; * So glorified Man, besides the most perfect System of Morality, hath also a Positive Law here given him, under the Penalty of Death, Except ye eat the Flesh — ye have no Life. — As Man in Paradise, had he yielded an unflinching Obedience to the Moral Law, and not transgressed the Positive Law that was given him, would still have had no Right to Eternal Life, if he had not also eat of the Tree of Life; so if the Christian should keep the whole Moral Law, and believe in Christ also, yet still he has no Right to eternal Life, without eating of this Bread of Life.

Notwithstanding the Weakness and Corruption of Mankind, and the Imperfection of our best Obedience; we see how apt Man is to exalt himself, to think that he may be profitable unto God, and to merit a Reward from him. He would be much more apt to

Gen. ii. 17.

be thus puffed up in his own Conceit, and to ascribe his *Life and Immortality* to the Merit of his own *Righteousness*; could he by a constant Course of Obedience, without the Use of any external Means, have secured it to himself.

It is therefore Infinite Wisdom and Goodness in God, to make something else, beside *Faith and Obedience*, a necessary Means of *eternal Life*; that Man might not be so apt to be wise and good in his own Conceit, nor think that *eternal Life* is the *Wages* of his own *Righteousness*, but the *Gift of God* through *Jesus Christ our Lord*.

And upon these Words of *Jesus*, is this Doctrine chiefly grounded; upon these Words the most *Primitive Fathers*, with one Consent, do teach, that this Sacramental Meat and Drink is the Principle of an happy Resurrection, the Nourishment to eternal Life.

Our Author only takes notice " of *Justin* " *Martyr* and *Irenæus*, who call the *Eucha-* " *rist* by the Name of *Food* or *Nourish-* " *ment*."* — He might have taken notice of a great many more, whose Authority Mr. *Johnson* hath produced, to prove that the *Eucharist* is the *Medicine of Immortality*, and who grounded this Doctrine upon these

* Page 162.

| Unbloody Sacrifice, Part 2. Page 110.

Words of our Saviour in the vith of St. *John*, and upon them only; which is a strong Proof, that this is the true Sense of the Words of our Saviour.

But no Wonder that he can overlook the Authorities of the ancient *Fathers*, or else wrest their plainest Words to his own Sense, and make them lean to his own Understanding; when he can interpret the *Communion Office* as most agreeable* (tho' in the plain obvious Sense of the Words, and of the *Imposers* of them, they are most disagreeable) to his Notions; when he can in particular declare the true Sense of those Words of our Catechism (which teach us, that the Benefits are the Strengthening and Refreshing of our Souls, by the Body and Blood of Christ, as our Bodies are by Bread and Wine, to be no more, — “ than that by their peculiar Tendency, they lead us to all such Thoughts and Practices, as are indeed the Improvement and Health of our Souls: — So that they effect no more than our own Consideration.”

But the Church does not only assert, that our Souls are strengthened and refreshed by them, but so, as our Bodies are by Bread and Wine. There is an Analogy: As Bread and Wine are made by God, the Means of strengthening and refreshing our Bodies; so also the Spiritual Body and Blood of Christ are appointed

* Page 108, &c.

the Means of strengthening and refreshing our Souls. As Bread and Wine are sanctified by the Word of God and Prayer, and *then Man lives by them*: So the Eucharistical Bread and Wine being consecrated by Prayer for the Descent of the Holy Ghost, whosoever eats and drinks them worthily, shall live for ever.— As we cannot well account by *Reason* how the *one*, so neither how the *other* is done: And therefore, we ought not more to disbelieve the *one*, than the *other*.

I proceed to

PROPOSITION V.

That it is a Duty of grand Importance, of equal Obligation with Moral Duty, to receive this Holy Sacrament; that it ought to be frequently received.

This is evident from the former Propositions, and farther evident from the express Command of our Saviour, *Do this in Remembrance of me*. Tho' this be a positive Command, yet we are as much obliged to obey it; to perform this, as much as to perform any moral Duty: For *whosoever shall keep the whole Law, and yet offend in one point [wilfully] he is guilty of all*.* The Reason is the same which the Apostle here gives; the

* James ii. 10.

frequent Communion. III

Authority of the Law-giver : For he that said, *Do not commit Adultery*, said also, *Do this in Remembrance of me*. Now, if thou commit no Adultery, yet if thou neglect this other Command, thou art a *Transgressor of the Law*: which deserves seriously to be considered by all those, who set these two Laws at *Variance*, and seem to pay a great Regard to the one, whilst they pay none at all to the other.

Again, the Apostle saith; for *we being many are one Bread, and one Body*; for *we are all Partakers of that one Bread*.* The original Words are, ὅτι εἰς ἄρτον, ἐν κύματι ὁ πολλοὶ ἐσμεν, &c. which, I with Submission think, should rather be translated, *because there is one Bread, we being many are one Body*; for *we are all Partakers of that one Bread*. For to say, that we Christians are *one Bread*, as well as *one Body*, as our Translation says, is a Way of speaking, no where favoured by any other Text, by any Analogy of Scripture: Besides, we are here said to be *Partakers of that one Bread*; and therefore cannot, so properly, be said to be the *Bread* we partake of. --- And this Translation I find favoured by *various Readings*;† the *Syriac*, *Ethiopic*, and *Arabic* Translations, and by good Interpreters also. ||

* 1 Cor. x. 17.

† See *Mills* upon the Text.

|| Subaudiendum est --- supplementum hoc necessarium, ut vis argumenti --- intelligatur, &c. Synop. Crit.

Many

Many Doctrines may be drawn from this Text, tho' this Author hath not drawn one from it. — The late Mr. *Peirce* concludes from hence, that the Eucharistical Bread ought to be received by all the Members of the Church; and therefore by *baptized Infants*. — I might have urged them in Proof of the *Spiritual Efficacy* of this Sacrament; and of its being a Means of our holding Communion with *Christ*, and with *God*; for our Partaking of this [Sacramental] Bread, is given as a Reason, why we are *one Body* [of which *Christ* is the Head;] and therefore plainly intimates, that we are not only hereby united unto *Christ*, and hold the closest Communion with him, as Members with the Head of the Body; but also, that this Bread strengthens and refreshes the Members of the Body. And this is another satisfactory Answer to this Author's great Argument against the preceding Words. *The Cup of Blessing*, &c. being understood to signify a Partaking of the Benefits of *Christ's Death*, "that the Apostle did not speak of these Benefits.

But I am only concerned at present, to draw from them, the *Doctrine* of the *grand Importance* of Partaking of the Lord's Supper; and a strong Proof of this neglected *Doctrine* do they contain: For they ascribe our being *one Body*, to our Partaking of this *one Bread*; or give the *one*, as the Reason of the *other*; and plainly intimate, that we
are

are living Members of Christ, by Partaking, and only by Partaking of this one Bread; of consequence, that they who do not partake of this one Bread, are not living *Members of Christ*.

Because we are said to be *baptized into one Body*, we conclude, and justly conclude, that *Baptism* is necessary to make us *Members of Christ*, or that none are true Christians till they are baptized. And because it is here said, that by our Partaking of *one Bread*, we are *one Body*; is not the Conclusion equally just, that it is necessary to be Partakers of this *one Bread*, in order to be *Members of this Body*? or that we are not true Christians, whilst we deny our selves the Partaking of it, or it is justly denied us?

This, howsoever *strange* and severe *Doctrine* it may appear to many now a-days, *who name themselves after the Name of Christ*, was plainly the *Doctrine of the Primitive Church*, and the *Primitive Practice* was agreeable hereunto.

For in it, none were reckoned amongst the Number of the *Faithful*, but *Communicants*; none else permitted to join in all the Prayers of it. And he, who *separated himself* from his Brethren at the Lord's Table, was soon denied the Honour and the Benefit of being admitted to it. And where is the *great Difference* betwixt being excommunicated by others, and excommunicating our selves,

selves, as they do who never receive the Communion with us?

So that, as it appears, *Non-communicants* are but *almost*, not *altogether*, Christians; and whilst they wilfully neglect to *partake of that one Bread*, which is the *Communion of the Body of Christ*, and makes us *Living Members of His Body*; they have no *Communion* with Him; and cannot reasonably expect any Influence, any Strength or Life from Him.

And was this *plain Truth* seriously considered by all those that sincerely believe in Christ; not one of them would wilfully refuse to partake of this Holy Communion, *often* to partake of it; *as often*, as he desires to increase his Union with his Fellow-members, or to receive Influence, Assistance, and Strength from Christ his Head; he would hunger and thirst, he would pant and long after this *Bread of Life*, and Cup of Salvation.

But, if *none of these Things* move us, if neither *Duty* nor *Interest* can; yet, methinks, *Fear* should prevail upon every one of us: Let *Fear* have its *perfect Work*, and it will drive every sincere Christian unto the Holy *Altar*.

2. The great Necessity of Receiving this Holy Sacrament, of frequently Receiving it, naturally follows from the Propositions already proved: For, if the *Bread and Wine* in it,
are

are the *Body* and *Blood* of *Christ* in *Efficacy*; — if they are of a *Sacrificial Nature*, and the appointed Means of applying unto *God* for, and of drawing down upon us the *Benefits* of *Christ's* All-sufficient Sacrifice: --- If they, as other Sacrifices, are of a *Covenanting Nature*, and we do by them *commu-nicate* with *God*, call to mind, repeat or re-new our *Baptismal Covenant*; and, on the other side, receive assisting *Grace* and *Nou-rishment* to *eternal Life*, can there be any *Duty* of greater *Moment* and *Necessity*? and is it not our *Interest*, as well as our *Duty*, fre-quently to communicate?

What tho' it be said, that there is no Com-mand for *frequent Communion*: There is no Oecasion for an express Command for it. The Nature of the Duty requires it. There is no express Command obliging Christians to *pub-lick Worship*, throughout the whole New Testament, much less to worship *God* every Day in publick. It is supposed; and does not even the *Religion of Nature* it self tell us, that we ought to frequent publick Worship, as often as we have *Opportunity*, and in us lies, to frequent it?

If therefore the *Celebration* of the *Lord's Supper* be, as it appears it is, the most solemn Part of *Christian Worship*, the most pro-per Way of praying in the Name of *Christ*, we are of consequence obliged frequently to celebrate it.

Yet after all, we are not without an implicit *Command*, and direct *Example* in the *New Testament*, for the frequent Performance of this Duty.

The Command seems to be implied in these Words of our Saviour, *Except ye feed upon the Flesh of the Son of Man, and drink His Blood, ye have no Life in you.** --- The original Word, || here and in other Verses of this Chapter, is the same with that used of the *Israelites Eating Manna.†*

But now the *Jews* did not *once* only feed upon *Manna*: They did not eat it once, twice, or thrice a Year, or at the Hour of Death; but fed upon it *daily*: And therefore it is very probable, that our Saviour, by applying the same Words to Sacramental Eating, meant, that we should not *seldom*, but *often*, eat this Bread.

And accordingly we read, that the first Converts continued in the *Apostles Doctrine and Fellowship, and in Breaking of Bread, and in Prayers.‡* Here we have the whole *Christian Service*; the *Eucharist* express'd by *Eating of Bread*, is said to make a Part of it, as constant and stated a Part of it, as *Prayers* and *Hearing the Word* or *Doctrine*; why should it not therefore by all Christians be thought as necessary a Part of Divine Ser-

* *John* vi. 51.

|| *12a.*

† *Ver.* 31.

‡ *Acts* ii. 42.

vice? And according to the Pattern which was set them, by the first Church at Jerusalem, we find it was ordained in other Churches in the distant Parts of the World.

Thus we have the Example of St. Paul and the Disciples with him at Troas: Upon the first Day of the Week they came together to break Bread.* And after the Disturbance which the Fall of Eutychus from the third Loft must have given them, again it is said, when he had broken Bread and eaten, i. e. (as Dr. Whitby paraphrases the Words) had celebrated the Sacrament; where it is worth our notice, the Time and the Design of their Meeting is remarked. The Day they met on was the Lord's Day, — the End of their Meeting was to break Bread, upon the first Day of the Week.|| Upon this, and the Texts parallel to it, is grounded the observing of the Lord's Day: Here is no express Command, only the Example of the first Christians for the Change of the Day from Saturday to Sunday; and yet this is thought of sufficient Force to oblige all Christians to the Observation of the Lord's Day. Breaking of Bread, it is allowed, signifies the Celebrating the Eucharist. —

* Acts xx. 7, 11.

|| Τὴν αὐτὴν ἡμέραν ἡμεῖς πάντες κατὰ πόλιν ἢ ἀγρὸς μετέβημι ἐπὶ τὸ αὐτὸ συνάγωγαι γίνεσθαι. Justin. Apol. 2. He gives an Account of their Administration of the Lord's Supper at the same Time.

And to eat this, is the only End and Design of their *assembling themselves together* mentioned: They are not said to meet together to *hear a Sermon* (tho' a *Sermon* they heard) to offer up *joint Prayers*, (tho', without doubt, this they did also) but to *break Bread*. This was the main End of their *Meeting*; the chief Thing done at it, tho' they did not *leave the other undone*.

Why then, since the Practice of the Apostles and first Christians is thought a sufficient Ground for the perpetual Observation of the *Lord's Day*; is it not equally so, for the Administration of the *Lord's Supper* on every *Lord's Day*? If it is said, there is no Command for the latter; may it not equally be said, that there is no Command for the former? and that there is equal Authority for both?

Because the Apostles are by some amongst us, supposed to sit down (tho' it is more probable that they did not sit, but stood or knelt when our Blessed Saviour gave Thanks and Blessed the Bread, which was the Action He did immediately before the Administration of it:) This Practice is thought to be of equal Force with a Divine Command, to oblige them to the Posture of *Sitting*, and given as one great Reason for their not *communicating* with us.

But to proceed. As it was at *Troas*, so also at *Corinth*: For thus we read; * *When*

* 1 Cor. xi. 18, 20, 33. — 25, 26.

ye come together in the Church -- into one Place -- to eat -- as oft as ye drink it -- as often as ye eat this Bread. Where it is not said, *how often*, but plainly intimated, that *as often as the Corinthians came together*, in the Church, they came to *eat the Lord's Supper*. — This is the only Design of their *coming together*, mentioned; and therefore it is certain, that the Celebration of it made a *Part*, a chief *Part* of their *Publick Worship*. Thus the Apostles did themselves, and ordered others, to *eat Bread*, when they *came together every Lord's Day*; and therefore we may justly conclude, they knew it to be the *Will* and Design of their Lord, that they should do it.

And from these Passages of the New Testament, which give an Account of the Apostles and first Christians meeting together for Publick Worship; and that the *Eucharist* made a constant, was the chief Part of it, we may reasonably conclude, that even in other Places they did the same thing.

The Primitive Christians for many *Centuries*, we are assured, did so; nay, so great Regard had they to this *Apostolical Tradition*, so obligatory did they esteem it, that for some Ages, we have Evidence they received it every Day.* I would

* *St. Clement of Rome*, c. 40, 41. *St. Cypr. de Oratione Dominica*. Ep. 57. *Tertull. de Oratione*.

" The Primitive Christians received the Holy Sacrament so frequently, that, for ought appears to the contrary,

I would enforce this Argument still further, from the Example of the Apostles and first Christians, in favour of *frequent, of weekly Communion.*

This is a Duty of a positive Nature, of Christ's Institution; it is therefore reasonable to suppose, that as He gave it in Command to the Apostles, so also, that He taught them that he would not have it done by them only, but by all His Disciples *unto the End of the World*; and also, that he did not leave it to their *Discretion*, whether they should do it *often or seldom*, once or twice in a Year, or once in their Life; but gave them some Orders or Directions concerning the *Time*, as well as the *Manner* of doing it. --- Especially, if we consider, that all the Positive Duties, given to *Moses* and *Abraham*, were fixed and determinate, as to the Time and Frequency of doing them.*

From his declaring to them, that it was of a Sacrificial Nature;--- that all legal Sacri-

trary, they judged it as essential and necessary a Part of their Publick Worship, as any other Part of it whatsoever, even as their Hymns and Prayers, and reading and interpreting the Word of God." Archbishop Tillotson's Sermons, Vol. III. Sermon vii. p. 292.

That which I have here supposed, I find to be Matter of Fact; St. *Clement* assuring us, that he appointed the very Times. (Does not this seem to favour Canonical Hours also?) Ad Corinth. i. Epist. *Wotton's* Edit. cap. xli. p. 164.

fices were to cease; and only Bread and Wine to be offered unto God a *pure Offering*, a *Memorial* of the Sacrifice of Himself, they might conclude that it was to be repeated, but not how often, since there were daily and yearly Sacrifices under the Law.

But now, if we consider only the Words of the Institution, these Things are not there determined (hence some, who *name themselves after the Name of Christ*, think that this *Command*, which was given to the *Apostles* only, does not appertain unto them;) it is therefore reasonable to suppose, that either *He Himself*, or the *Spirit* who was to *lead them into all Truth*, did at some time, some way or other, give them Instructions concerning this Matter.

And what in *Reason* we may suppose to be done, in *Fact* was done with respect to the perpetual Obligation of this Duty: For the *Holy Spirit*, by the Mouth of the Apostle *St. Paul*, hath declared, that the Lord's Death was thus to be represented *until he come* * *again* to Judgment: And, upon this Text chiefly, stands the perpetual Obligation of this Duty; and this alone is sufficient, according to the Observation already made in the Beginning of my Discourse, to make it *stand*.

The same with respect to the *Frequency* of doing it. Either they at last understood our

* 1 Cor. xi. 26.

Saviour in his Discourse to them, which we have in the sixth Chapter of St. *John's Gospel*, to mean that they should not only eat, but feed upon the Sacramental Body and Blood; or else He taught them more fully, that it should be more frequently performed.

For we read, that they made it a constant stated Part of the Christian Worship, joined it with *Doctrine* and *Prayers*, — met together on the first Day of the Week, to eat this Bread; and so ordained in other Churches.

But now is it to be supposed, that they would have done these Things without any Directions and Orders from above? would they have joined a *Positive Duty* with that which was of a *Moral Nature*, and eternal Obligation, in their Publick Assemblies? Would it have been made a Part, a chief Part, of the *Christian Worship* every first Day of the Week, and the Preference given to this Part, by its being declared, that they came together to eat Bread?*

Thus doth it appear from *Scriptures* interpreted by the *Tradition* of the Primitive Church, that the *Lord's Supper*, in the original Design of its Author, was to make a Part of the *Christian Service*, and, at least every *Lord's Day*, to be administered in the *Congregation of the Saints*.

* *Act: xx. 7.*

We

We may then, I with Submission think, conclude, that the Obligation to *Weekly Communion*, is upon the same Footing with the *Observation of the first Day of the Week*, and supported by the same *Authority*.

And yet how is the *Doctrine of frequent Communion*, which is deducible from them, passed over, and not at all considered, much less insisted on by this Author! He does indeed consider two, and but two * of the Scriptures which are above taken notice of, relating to this Matter; owns, that *Acts ii. 42.* and *Acts xx. 7.* are to be understood of the *Lord's Supper*; but declares, "That *Acts ii. 46. MUST be understood of eating in common, in the ordinary Sense of the Word.*"

Why must it? when the Word *οἶκος* does evidently signify the *Temple*, and is so translated *Luke xi. 51.* And the Phrase *κατ' οἶκον* cannot signify from *House to House*, as it is here in this Verse translated, but *may, must* rather signify the *Place of Religious Worship.*||

Again, why he should own that *Breaking Bread* does signify the *Lord's Supper*, *Acts xx. 7.* and yet say, "That it may perhaps signify common Eating, ver. 11." I cannot understand. In the former Verse it is

* Page 92, 93, 94

| 1 Cor. xvi. 19. Col. iv. 15. Philem. i. 2.

said,

said, that *they came together to eat Bread*;— which he allows to signify *Sacramental Eating*: In the latter, that *St. Paul did break and eat*. The latter therefore *must* signify the same with the *former*, except we will suppose that they did not *do* what they *designed to do*; tho' we are told they did it: Accordingly, Dr. *Whitby* paraphrases the Words, *When he had broken and eaten*, i. e. *when he had celebrated the Sacrament of the Lord's Supper*.

But tho' this Author only takes notice of these *four* Texts relating to this Subject, and would interpret *two* of them away: Yet still he allows *two* to have a Respect "to the "*Practice* (he even here does not say *frequent Practice*) "of this Religious Duty:" And even these are sufficient to have led him to consider the *Frequency* of this Duty, whether we are obliged to receive it *often* or not.

For, does he not, in the very same Page, speak of the *Extent* as well as *Nature* of this Duty, "as what we are to gain the Knowledge of, from the Passages of the Testament?" And is not the Time *when*, or *how often* we are to perform this Duty, included or implied in the *Extent* of it? Does he not, in the very Title Page, promise, "to produce and explain *ALL* the Texts, and "to draw the *WHOLE Doctrine* about the "*Lord's Supper* from them?" And is not this of *frequent Communion*, a Part of it?

Is there any Part that the common Christian wants more to be instructed in? Is not this holy Duty most scandalously *in part*, if not *wholly*, neglected (which is the Reason that I have, tho' this Author has not, insisted on this Head) even by those who would be thought and seem to be *honest and well-disposed Christians*? Do not *most*, intirely neglect to receive this Holy Sacrament? *many* never receive it till the Hour of Death? *many*, who receive, and yet never come into the Church, except it be to qualify themselves for a Place in the State? And even of those, who think it their Duty to receive it, do not *many* satisfy themselves with receiving twice or thrice a Year; and have not an Opportunity offered them of receiving it oftner?

Now, what signifies it to write an *Account* of the *Nature* and *End* of the Lord's Supper, and to say nothing at all of the *grand Obligation* of Receiving, of frequently Receiving it? — to give good *Instructions* to *honest and well-disposed Christians* for the right *Performance* of this Duty; and not to instruct them in the indispensable Obligation of performing it, not to shew them that they *ought* to perform it *frequently*?

As this Author does not at all insist upon the Duty of *frequent Communion*, so neither does he *much* insist upon the Duty of *Communicating* itself: He does indeed own it to be a *Duty* (and why else does he write about it?)

it?) a *Positive Duty*; and he cannot but know how much *Positive Duties* are neglected, — how *lightly* they are esteemed, even by many of those who perform them? a Word or two at least, if not a *Proposition*, would have been very proper to have informed those who have a sincere Desire of knowing what their Duty is; — that they are under great Obligations to perform, *often* to perform this Duty, tho' it be a Positive Duty, — that the Practice of Moral Duties without it, will profit them nothing; — that it is of equal Obligation with them.

Further, this Author does not only omit the insisting upon these Things, but the *Plain Account* which he gives of the *Nature* and *End* of the Lord's Supper, does, in my Opinion, plainly lead Men to the *Neglect*, nay even to the *Contempt* of it.

It has no Virtue (it is confessed on all Hands) in it self: — And, if there be no Virtue with it, or annexed to it, by the *Institutor* of it, according to the *Account* here given; why is it *instituted*? — if the “only *End* of it, be “to put us in mind of Christ, and that we “may hereby publicly acknowledge our “selves to be His Disciples;” what great Reason is there for it? Would not that which was practised by the *Primitive Christians*, the publicly *signing themselves with the Sign of the Cross*, in the *Sight of the Heathen*, have done as well? as well, if not better have answered

swered this Design? Nay, would not our constant concluding our *Daily Prayers*, both in private and publick, be as significant a *Sign* or *Token*, to make us remember Christ? and as open and effectual an Acknowledgment that He is our Master, our *Mediator*, and we his *Disciples*?

If it is not peculiar to the Holy Communion, and we no more repeat or renew our Covenant in it, than we may by *verbal* Professions, and we may do the same every Day, every Hour; * what great Occasion of doing this Duty often, nay of doing it at all?

If, lastly, there are no *Privileges* or *Benefits*, certainly annexed to the Partaking worthily of the Lord's Supper; || what Occasion is there of receiving frequently? what Encouragement to receive at all?

This Author, in his *Plain Account*, gives no *peculiar* Reason for the Institution of this Duty, no Encouragement to the Performance, the frequent Performance of it, leaves it destitute and unsupported; whereas, if the Account which I have given prove true, the Reasonableness, the Necessity, the Excellency, the Usefulness, the Advantage, and the great Benefit of the frequent Performance of it, appear evidently, and are set in a due Light: --- And then the *Wisdom* of God, the Power

and Goodness of God, do all shine forth in this *Divine Institution*.

I should not have taken notice of this Author's omitting to speak of the Duty of *frequent Communion*, had he not proposed to draw the *whole* Doctrine about it, from the Scriptures: So that for him to *omit* here, is to *declare*, that the Duty of frequently receiving the Lord's Supper, is nothing relating to the Doctrine about it.

I should not have taken notice of these *Consequences*, did they not seem to me plainly and unavoidably to follow from this *Plain Account of the Lord's Supper*; and at the same time to be *dangerous Consequences*; which therefore the common Readers should be cautioned against.

I proceed now to the last Thing proposed; to *show*,

P R O P. VI.

That there is a *precious Examination*, and *Holy Preparation* required, in order to receive the Holy Sacrament *worthily*; and wherein it consists.

I. The Truth proposed here necessarily, follows also from the former Propositions.

1. For since the Bread and Wine are dignified and distinguished with the Titles of the Body and Blood of Christ, and spiritually are

are so. --- Since they are to be offered up unto God, as a *Memorial*, or a Commemorative Sacrifice of the All-sufficient Sacrifice of his Son. --- Since in making this Oblation unto Him, we repeat or renew our Covenant, and hold Communion with Him. --- Since exceeding great and precious Promises are made to those that duly communicate: No less than all the Benefits of Christ's Death and Passion; in particular, *Pardoning Grace*, --- *Assisting Grace* --- and *eternal Life*; it evidently follows, that an *Holy Preparation* is required, in order to a right and due Performance of this most *Holy Duty*.

2. We are assured that the *Prayers* --- the *Sacrifice of the Wicked are an Abomination unto the Lord*; --- that, if we regard any *Iniquity in our Hearts*, the Lord will not hear us; --- that Sacrifices for Sin will not profit those who do not in the first place offer up unto God the *Sacrifice of a broken and contrite Heart*; without this, all others will He despise. --- And God Himself spoke, saying, *I will be sanctified of them that come nigh me*.

This is a Truth which *Nature itself teaches* us, and the *Heathens* themselves were sensible of.*

* Οὐδὲν ἔστιν ὅς τις θύειν ἴσται, θύρας δ' ἐνὶ θύραις θεῶν. Orpheus.

--- Ἐκεί, ἔκει ἴσται βέλτοισι. Callim.

--- Procul, ó procul ite, profani,

Conclamat vates. --- --- Virg.

Odi profanum vulgus & arceo. Hor.

There is no Occasion therefore of repeating any Command in the New Testament to this Purpose ; and yet we have it, if not in *express Words*, by plain Consequence, several times repeated.

Thus, *Christ our Passover is sacrificed for us, therefore let us keep the Feast ; not with the old Leaven, neither with the Leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth.*

This Text, as has already been shewn, is applicable to the *Eucharistical Feast*.

Our Saviour requires, that if we *remember* at the *Altar* itself, that *our Brother hath ought against us*, — we should not presume to offer our Gift, before we are *reconciled to him*.*

This Text also hath already been proved to have a respect to the *Lord's Table* at the *Lord's Supper*. And if we are to remember there, should we not examine before we come, whether *our Brother hath ought*, much more whether *our God hath ought against us*? — And if we are to be *reconciled to our Brother*, much more to our *God*, before we presume to offer up any Gift to him.

Upon these Words of the Institution in particular, *This is the new Covenant*, rightly understood, the Duty of *Preparation* for the Holy Communion is founded : For if, as has been shewn, they plainly signify, that

* *Matth. v. 23, 24.*

we *renew* or *repeat* our *Covenant* with God, as often as we *eat this Bread and drink this Cup*; they plainly signify also, that we should strictly examine, whether we have kept, whether we are in a due *Disposition*, sincerely resolved to keep our *Baptismal Covenant*; whether we are duly prepared to *meet the Lord*, to confirm our *Covenant* with Him.

Again, *if we say we have Fellowship (Communion) with Him, and walk in Darknes, we lye, and do not the Truth* :* I have already shewn, that the third Verse preceding, is applicable to our having *Communion* with God in the Holy Eucharist: And to the Arguments already urged, I might add ver. 7. *if we walk in the Light, as he is in the Light, we have Communion one with another, and the Blood of Jesus Christ his Son (in the Holy Communion) cleanseth us from all Sin*; it being certain, that we have *Communion* with the Ministers of Christ, by receiving the Holy Communion: And it has been proved, I hope, that receiving the Holy Communion is the Means of having *the Blood of Jesus Christ to cleanse us from all Sin*; and therefore these Words, — *If we say that we have Communion with God, and walk in Darknes, we lye*: as they are plainly applicable to the Holy Communion, if not to this only; so they require the most *holy Preparation* for it;

* 1 John i. 6.

and therefore intimate, that we should strictly examine our selves, whether we are so prepared; whether we *walk in Darknes*, in Sin or not.

Our Saviour's Words are very applicable to this Occasion: *Labour not for the Meat which perisheth; but for that Meat which endureth to eternal Life.**

That *the Meat which endureth to eternal Life*, is the *Sacramental Meat*, has already been proved: And we are here required to labour more for this, than perishing *Meat*: But this *Labour* is *spiritual Action*; the *Work of Faith*, and *Labour of Love*: And in the taking of this Labour, we are to take more Care, and to use more Pains, Diligence and Application, than the Men of this World do for the perishing Things of it; the Working in the Lord's Vineyard, and the *abounding in the Work of the Lord* in it: the Exercise of all those Christian Graces and Virtues; the employing the whole Strength and Power, and Might of our Souls, to dispose them for the due Reception of that *Meat which endureth*, and maketh us to endure to eternal Life: And therefore the most strict Examination, and holy Preparation, is previously required in those who would *worthily* and *efficaciously* eat of this Bread, and drink this Cup.

* *John vi. 27.*

And

And thus doth it appear, that, *let a Man examine himself*, &c. is not the *only Text*, upon which this Duty of Preparation for the Holy Communion is founded.

But suppose it was; these Words require an *holy Preparation*;— a *previous Examination*:— So much to examine *ourselves*, as to be fully persuaded in our own Minds, that we are duly prepared.

The original Word signifies, to *examine*, to make *Trial*, and to approve our selves.

There can be no *Approbation* without *Examination*; but there may be *Examination* without *Approbation*: In order to this, it is not only necessary strictly to *examine*, but after *Examination had*, to make *Trial*; and this must for some time be made, before we can *approve*. This also admits of several kinds or degrees: We may approve ourselves unto our own Consciences, unto others, and unto God.

That the Word here is to be taken in the fullest, highest Sense; that we are here commanded not only to *examine*, but to *approve* ourselves--- not only to *approve* ourselves unto our own Consciences, but unto God, is, I with Submission think, plainly evident from the following Considerations.

1. The original Word, δοκιμάζω, generally signifies to *prove* or *approve*: In the New Testament it is frequently so translated. Thus, *That ye may APPROVE those Things that*

are excellent, and be sincere and without Offence till the Day of Christ.* That they who are APPROVED.† — And APPROVED of Men.‡ Apelles APPROVED in the Lord.|| For not he that commendeth himself is APPROVED, but whom the Lord commendeth.** Not that we should appear APPROVED. Study to shew thyself APPROVED of God.†† In several Places here we are commanded to approve ourselves (not unto our own Consciences only) but unto God.

Sometimes it is translated prove, thus, Let these be first PROVED.|||| Examine yourselves whether ye be in the Faith, PROVE yourselves: Know ye not, that Christ Jesus is in you, except ye be Reprobates.* Where very much to the present Purpose it is observable, that we are required not only to examine ourselves (πειράζεσθαι) but to prove, to approve (δοκιμάζεσθαι) ourselves; the one is separate and distinct from, and consequential of the other: and even set in opposition to being Reprobates (Ἀδόκιμοι) which is the original Word for Reprobates every where in the New Testament.†

* Phil. i. 10. † 1 Cor. xi. 19. ‡ R. xiv. 18.
 | xvi. 10. ** 2 Cor. x. 18. †† 2 Tim. ii. 15.
 || 1 Tim. iii. 10. * 2 Cor. xiii. 6. † 2 Cor. xiii.
 6. Tit. i. 16. Heb. vi. 6. Rom. i. 28. 1 Cor. ix.
 27. 2 Tim. iii. 8.

Once

Once it is translated *tried*. *Blessed is the Man that endureth Temptations, for when he is TRIED, he shall receive the Crown of Life.* † Not every one who examines himself; — not every one who is *tried*; not every one who is *approved* of his own Conscience; but he who is *approved of God*, shall receive a *Crown of Life*.

Thus, the original Word in many Places is; and where it is not, it ought to be translated, *approve*. And it is observable, that in no other Place of the whole New Testament, besides in this under our present Consideration, is it translated *examine*: I deny not, but that in the LXX it sometimes signifies merely to *examine*,* but we have not one Instance of it in the New Testament; and therefore it ought to be here rendered, *Let a Man approve himself, and so, &c.* Especially if we consider, that in the Beginning of this Discourse upon the Lord's Supper, the Apostle says, *that they who are approved* (Δοκιμοι) may be made manifest: So that the full Sense of this Command of the Apostle Δοκιμαζιτω seems plainly to be this; let a Man take Care, that he manifest himself to be (Δοκιμη) *approved*: And if we consider, that in *none* of the Texts above-mentioned, it is required, that a Man *approve himself* unto his own Conscience alone; — in

† Jam. i. 12.

* Vide Kercher, Concord. Δοκιμαζω.

some, that he approve himself unto Men;— in many, it is expressly required, that he approve himself unto God. — And where it is not expressly required, it is yet manifestly included. Hence the plain and full Meaning of these Words of the Apostle seems to be, † *Let a Man approve himself not only unto Man but unto God: And so let, &c. — Approve himself a true Penitent.* And a Sinner may want great *Length of Time* thus to approve himself. — This will be further evident, if we consider,

2. The Case of the *Corinthians*, the Sins they were guilty of, and which the Apostle censures in them. Tho' they were many and great; this Author takes notice of only two; — *Intemperance*, and *making little or no Difference betwixt the Lord's Supper, &c.* and a common Meal. But besides these, the Apostle mentions several others also; tho' he touches them in a gentle manner.

In his Entrance upon this Discourse, he in the first place tells them of the *Schisms* (which he immediately calls *Heresies*) which he says he heard were amongst them, and partly believed it. This is the first Crime they were guilty of, *Schisms in*, tho' not from the Church: He had before taken notice of their *Strifes* and *Divisions*, in saying, *I am of Paul — I am of Apollos*; and declared these

† 1 Cor. xi. 28,

to be Instances of a *carnal Mind*: How much more would he have declared them so to be, had they proceeded so far as to *separate themselves* from one another (which deserves seriously to be considered by all those, who factiously prefer one Minister before another; and, under the pretence of receiving *better Edification*, make a Separation.) He here again plainly intimates, that these *Divisions* and *Heresies* (which most properly here signify, *Sects* and *Parties*) were carried to the *Lord's Table*.

And it is observable, that the Apostle just before tells us; that *if any Man seem to be contentious, we have no such Custom, nor the Churches of God.* || And here he speaks of the Necessity of *Heresies*, and *Schisms* (a Necessity arising only from the Corruption of human Nature) in the Beginning of his Discourse upon the *Lord's Supper*; as if he had foreseen how many *Divisions* even this should be the Occasion of, and cautioned us against them; that we should not for the sake of *different*, if not heterodox *Notions*, about the Lord's Supper, much less of *indifferent Ceremonies* and *Postures*, make a Separation; as we desire to be *manifested*, not to be *Reprobates*, but *approved*. †

The two next *Crimes* which the Apostle takes notice of, were not only *Uncharitable*.

|| 1 Cor. xi. 16.

† ἀδελφότητες, δόγματα.

ness to their poor Brethren, but the Contempt of them : * They did not only suffer them to be *hungry* ; but they would not stay for them, or suffer them to partake with them at all ; they eat their own *solely* and *entirely* ; and *shamed* them by despising and overlooking them.

And as they thus contemptuously and uncharitably treated the *Poor*, so they luxuriously treated themselves ; not only eat and drank to the full, but ran into Excess and Riot. || As they did probably whilst they were *Heathens*, after *feasting* upon the *Sacrifice*, they were *drunken*.

In the last place *they despised the Church of God*, † the *Place* where He was worshipped, and the *Worship* that was offered up to Him

* Εἰς τὰς ἀνάγκας—ἐπιπορῆσαι, St. Chrys.

† Οὐ κατέμενται, ἀλλὰ μεθύου, St. Chrys.

† That by the Church of God is meant the Place where the *Eucharist* was celebrated, and that this was appropriated to *Divine Service*, and to that only ; see proved by Mr. Mede in his Discourse upon these Words : And methinks this Author should have answered his Arguments, before he had determined so positively against him ; without giving any Proof of his Determination : “ It “ was not possible indeed in those *early Days*, to have “ *stately Churches* ;” but where is the Impossibility of having an *assembly* appropriated ? I shall only add the Authority of St. Clement, who in the above-cited Chapter not only determines the *Time*, but the *Place* also ; saying, that our blessed Saviour by his *supreme Will* ordered *WHERE* and by *WHOM* He would have this Duty performed. πᾶς ἐξ ὧν τούτων.

--- οὐκ ἔστιν. St. Chrys.

in

in it, by eating at the Lord's Table; as if they were eating at their own.

Thus were there *many and grievous Complaints* against the *Corinthians* laid before St. Paul, which he partly believed, and freely accused them of.

If we therefore take this Command of St. Paul to mean no more than what our *English* Word signifies, merely to *examine*: What Occasion of his giving or their receiving this Command, to *examine themselves*, whether they were really guilty or not of those things which were *notorious*, which he himself here plainly accuses them of?

He must therefore mean something more than this, — that *after Examination* had into their inward Dispositions, they should make trial of their *repenting truly* of these Sins; till they approved themselves, not only unto their own *Consciences*, but unto *others*, and unto *God* also; that they were truly penitent. — HE in the former Part of this very Epistle required the *Corinthians* to *purge out from amongst them*, him, who had been guilty of *such Fornication, as &c.* and is it to be supposed, that he would admit them immediately to the Communion, who had been guilty of so many and great, open and notorious Crimes? Crimes against God — their Neighbour — and themselves; that he would admit them only upon their short superficial Examination of themselves; upon their being satisfied, or
“ assured,

“ assured, that they would behave themselves
 “ not as at a common Meal, or an ordinary
 “ Eating and Drinking ?” Would he not
 rather require them to testify the Sincerity of
 their Repentance, before they were again re-
 ceived ?

3. A third Reason for taking the Word
 Δοκιμαζω here in the highest Sense, as signi-
 fying after Examination and *Trial* *bad, ap-
 proving* ; is the Permission which he gives
 them immediately to *eat of this Bread and
 drink of this Cup*. Which it is not to be
 supposed, that the Apostle would have per-
 mitted to those, who had been guilty of such
 open and notorious Crimes, only upon their
 private Examination of themselves, whether
 they were guilty or not, till they had also
 made trial of themselves, and given evident
 Proof unto others, that they were really pe-
 nitent.

Especially if we consider,

4. That he had before told them what it
 was they did eat and drink, not common
 Bread and Wine, but what our Saviour calls
 his Body and Blood : And what they did in
 effect in the eating and drinking ; — they
made a Covenant with God, in feasting upon
 a Sacrifice. — That therefore they ought
 diligently to search, to consider and to try
 themselves, not only whether they thoroughly
 understood the true Meaning of this divine
 Institution, and had right Notions of the
 Nature,

Nature, the Design, and the End of it: But also whether they were in a due Disposition to feast with God at his Table; — to confirm their *Covenant with Sacrifice*; — not only sincerely resolved, but were so disposed, that they might reasonably hope of themselves, that they should keep the Resolution of performing their Part of the Covenant, and so comfortably hope that God would perform his.

5. This high Sense of the Word seems evident from these that follow, — *If we would judge ourselves, we should not be judged.** Some suppose, that by *judging ourselves* is meant *chastening, punishing* ourselves. In this Sense the Word *Judgment* is sometimes understood; particularly — *for the time is come that Judgment must begin at the House of God. ||* — And to this Sense the Words following seem to lead us: *When we are judged, we are chastened of the Lord.* And the Words so understood require, that we should, with a *broken and contrite Heart, chasten ourselves* for our Sins, by Acts of *Mortification, and Self-denial* — by *Fasting, &c.* †

* 1 Cor. xi. 31.

|| 1 Pet. iv. 17.

† *Κρίνω* *Deus* pro puniri, ut 1 Pet. iv. 6, 17. Si inde factorum poenas de nobis ipsis exigeremus, animo contrito & humiliato, lacrymis, jejuniis & aliis *ουλαρηγορίας*, non opus haberet Deus poenas immittere — Poteft etiam hic locus intelligi, si in Ecclesia judicia ita ut oportet exercerentur.

Syn. Crit. in locum. Vide etiam Chrys. in locum.

But if we mean no more by *judge* than what is generally understood by it ; — to *examine*—to *acknowledge* — to *confess our Faults* —to *condemn* ourselves for the same ; yet still this Command of the Apostle must have a respect to the time *past* — rather than to *come* ; — to the Sins the *Corinthians* had been guilty of, rather than to their *Behaviour at the very time of their Performance of this religious Duty* ; — require them to repent them truly of the Sin he had censured them for, and of all other Sins they had been guilty of, before they presumed to *eat of that Bread and drink of that Cup*. For such a *Judgment* were they to pass upon themselves, as might prevent the *Judgment* of God. And therefore the Apostle does expressly require a very strict Examination, an *holy Preparation* in order to the due Performance of this Duty ; and it may in *some Cases*, and *some Persons*, require a great *Length of Time* to be assured, that they are thus duly prepared.

I have been longer in proving this momentous Point, because not only this Author ; but several others with him * seem to confine the Examination St. Paul requires, to our *Behaviour at the very Time of our Performance of this religious Duty* ; and as if it had little or

* Archbishop Tillotson. Vol. III. Ser. vii. p. 292. Mr. Nelsan, in his *Christian Sacrifice*, p. 57. Mr. Locke, in his *Paraphrase*. Mr. Pearce, in his *Essay in Favour of Infant Communion*.

no respect to our *past* Sins, to our *former* Life and Conversation.

I might confirm the Interpretation, which I have given, with the Paraphrase which Dr. *Whitby* gives us; but I shall only add the very excellent Words of *St. Chrysostom*, with which he concludes his Comment upon this Text. “ If we may not partake of our common Table, whilst we have a Fever, and are full of ill Humours, for fear of hurting, of destroying ourselves; how much more ought we not to partake of this Holy Table, with unruly, disorderly Lusts and Passions; which are more dangerous than Fevers to us. When I speak of disorderly Lust, — I mean the Lusts of the Flesh, of Riches, of Anger, of Implacableness, and all other disorderly Affections and Lusts: It behoves him, who comes, when he has drawn out his evil Affections, to partake of this *pure Offering*. — It is a Feast, which obliges those who partake of it, not only to *outward*, but to *inward* Reverence of Soul; and also to *walk circumspectly*, and to be strict and careful in their whole Life and Conversation; and to let their *Light shine before Men* in good Works: If ye have these things, if ye are thus qualified, ye may always come to this Feast:” Wherefore he says, *Let a Man examine himself, and then (τότε) let him come.*||

|| *St. Chrys.* upon this Text.

And

And thus having endeavoured to give a *true Account* of the *Necessity* and *Nature* of that *Self-examination*, which is required previously to the receiving the holy Sacrament; I am to consider that *plain Account* which this Author gives us.

And here he seems to me sometimes to express himself so *ambiguously*, and so *inconsistently*, that it is difficult to *understand*, and more difficult to *reconcile* him.

We may suppose, that the *Propositions*, and the *Arguments* offered to support them, contain his *Meaning*: These therefore I shall only take notice of, and consider.

“ The *Examination*, here mention’d by
 “ St. Paul, as regarding the *Lord’s Supper*;
 “ is, strictly speaking, a Christian’s *Examina-*
 “ *tion* of his own Heart, and Disposition;
 “ by the *Institution* of this holy Rite; in
 “ order to assure himself, that he comes to
 “ the *Lord’s Supper*, and will *behave* himself
 “ at it, not as at a *common Meal*, or an ordi-
 “ nary *Eating and Drinking*, but as a parti-
 “ cular Rite appointed by Christ.

Prop. XII. p. 71.
 Now if this be *all* the Examination re-
 quired; if it is to have no Retrospect; what
 great Occasion of any Examination at *all*?

His Reasons will further explain his Mean-
 ing: And his Reasons are; “ That it was the
 “ Apostle’s main Design to shew them the
 “ proper Manner of performing this Duty of
 “ their

“ their Religion : — And to persuade them
 “ not to go on in so indecent and inexcusable
 “ Behaviour at that Time and Place — that
 “ the mention made here of Examination
 “ was entirely owing to the *Corinthians* in-
 “ temperate and indecent Behaviour at the
 “ Lord’s Supper. *

Now here I observe,

1. He only takes notice of *Intemperance* and *Indecency* of Behaviour at the Time of receiving, which the *Corinthians* were guilty of; and which the Apostle requires them to examine themselves about, and to reform.

Whereas it appears from what I have already said, that, besides these, there were also *Uncharitableness* towards, and *Contempt* of the *Poor*; *Factions* and *Divisions* amongst them, &c.

But if *Intemperance* and *indecent Behaviour* were the only Crimes of the *Corinthians*; and these were the Occasions of St. Paul’s requiring them to examine themselves; we may reasonably suppose, that they were *Slaves* to their *Appetites*, and that they, who would at the *Lord’s Supper* drink to Excess, would much more do so, at *their own* — that they who at *this time shewed*, would much more at *another*, *shew Uncharitableness* towards, and *Contempt* of the *Poor* — that they, who

* Page 69, 72.

at this Time and Place were, would much more at *another*, be *factions* and *contentious*.

Now is it to be supposed, that the Apostle meant no more, than that they should examine themselves, only whether they were *disposed in their Heart*, not to be guilty of any *Intemperance* or *Indecency* in their Behaviour at the *Lord's Supper*; and leave them at Liberty to drink to Excess, &c. at other times?

2dly, Be it so: "That the mention here made of *Examination* was entirely owing to the *Corinthians* intemperate and indecent Behaviour at the Lord's Supper:" Yet why might not the Apostle take occasion hence (as St. *Cbryostom* * upon the Place observes that he did) to require Christians to come with a *pure Conscience*, not only to receive this Sacrament in a *Manner worthily*, but always to *live worthily* of it? And to this End and Purpose to make it a *standing Rule* to examine, to approve themselves before they eat of this Bread and drink of this Cup. — And it is a great Instance of the Goodness and Wisdom of God, to make that *Self-examination*, which is *always* of great Use, at *this time* a necessary Duty: Since otherwise we should be too apt entirely to neglect it.

* Τί βούλεται ταῦτα τὰ ῥήματα, ὅτις ἐπιβλέπων, τῆς προειρημένης
 ἕως; ἢ τοῦτο τῷ Παύλῳ —
 — τὸ μὲν καθαρὰν ἑσθίαν συνιδίτω· ἄρκον.

Another Argument is, --- " That the
" Words do not appear to signify, --- Let a
" Man examine himself, and then; --- but so,
" or in such a Manner, --- suitable to the In-
" stitution, --- that the Word [*ἕως*] so, join-
" ed to and, often signifies in this Manner.*

Now to this I answer, 1. That besides the
Authority of St. Chrysostom, who as above in-
terprets *ἕως* by [*τότε*] then; there is not one
of the Versions that favours this Signification;
and the Syriac Version understands *ἕως* here
to signify then. And the best profane Au-
thors use it as signifying *ita demum*: Thus
Thucyd. Δὲ μετὰ τὴν μάχην καὶ ἡμᾶς πρὸς
αὐτοὺς, ἕως καὶ ἐπὶ τῷ ἄλλῳ λόγῳ ἵεναι,
lib. i. Xenophon also uses it in the same Sense;
and this, I with Submission think, is the best
Rendition of the Word in this Text: So at
the last.

2. Let it be allowed that the Word signifies,
" in such a Manner as is suitable to the Insti-
" tution;" what is gained by this Concession?
Nothing at all, since, as has been, and as will
be farther shewn, the Institution requires, that
the Person himself be truly religious, as well
as that it be performed in a religious Man-
ner.

In the last place, he urges the Authority
of our Church, to confirm what he had just
before said: " That the Examination of a

* Page 64, 65.

“ Man’s Life and Conduct was not a Duty
 “ necessarily previous to the Lord’s Supper,
 “ saying,* it is *observable*, that the Duty of
 “ Examination is proposed to them, who are
 “ at that very time supposed to remain in the
 “ Church as *Communicants*, --- which must
 “ be supposed to be founded upon this; that
 “ even so short an Examination in the Church
 “ itself, just before the Partaking of the Bread
 “ and Wine, may be sufficient to satisfy the
 “ *true* Christian, whether he is at that Time
 “ coming to the Lord’s Supper, with a Tem-
 “ per and Behaviour suitable to the Institution,
 “ according to what *St. Paul* has said about
 “ it.” --- As if the Duty of *Examination*
 was not proposed before: --- As if our Church
 in her very *Catechism* did not teach all her
 Members, that before they come to the Lord’s
 Supper, “ they must *examine themselves*, not
 “ only whether they would come with a Tem-
 “ per and Behaviour suitable to the Institu-
 “ tion; but whether *they repent them truly*
 “ *of their former Sins.*” As if she did not
 order the Curate to warn every *open and noto-*
rious Evil-liver, --- “ *That in anywise he*
 “ *presume not to come to the Lord’s Table,*
 “ *until he HATH openly declared himself to*
 “ *HAVE repented and amended his former*
 “ *naughty Life.*” As if, lastly, she did not,
 the Sunday preceding, “ exhort her Mem-
 “ bers, *so to examine their own Consciences (and*
 “ *that not lightly and after the manner of*

* Page 73, 74.

“ *Dissemblers*

“ *Dissemblers with God, but so* that they
 “ may come holy and clean ; and tell them
 “ that the Way and Means thereto, is, first
 “ to examine *their Lives and Conversations*
 “ by the Rule of God’s Commandments.

Thus having proved, that there is a previous Examination of our Lives requisite, in order to be duly prepared, and also answered the Objections of our Author ;

II. I am now in the last place to shew, wherein this due Preparation, or *Partaking worthily* does consist.

And in short, it consists in nothing more or less, than *in keeping our Baptismal Covenant whole and undefiled, or, if we have broken it, in renewing and confirming it again by Repentance.*

This, as all my former Propositions, is deducible from, and does in a great measure depend upon, the Words of the *Institution*, rightly understood.

For if, as has been already shewn, our Saviour, in declaring this Cup to be the *New Covenant*, — has declared, that they who drink it as they ought, are in Covenant with God, in a State of Communion with Him : Then of consequence, they must either have kept their *Baptismal Covenant* ; or, if they have *broken* it, made it whole again by Repentance ; either have kept, or sincerely resolved to keep their Part of it, *Faith and Obedience.*

That *nothing more* is required, is evident, not only from the Nature of the Thing, the *Baptismal Vow*, containing the *whole Duty of a Christian*; but from the *Practice* of the *Primitive Church*; which immediately admitted baptized Persons to *Confirmation* and to the *Holy Communion*.*

And they who persevered in keeping of it, were always reckoned amongst the Number of the *Faithful*, and nothing more required of them; since this contains both the *Faith* and *Practice* of a Christian.

That *nothing less* is required, is evident, in that if we wilfully *break*, and live in the *Breach* of our *Baptismal Covenant*, either by any *Presumptuous Sin*, or affected *Habits* of *lesser Sins*, we are no longer in a State of Favour and Communion with God: We have *broken the Covenant*, violated our Part of it, and therefore forfeited our Right to the Promises of God, on his Part.

Here then we are to examine our selves very strictly and particularly.

Have I kept my *Baptismal Covenant* whole and inviolable? Have I, do I truly forsake all the *Works of the Devil*, all the *Works of the Flesh*, and all the *Pomps and Vanities of the World*; so far renounce the *Riches*, and *Honours*, and good Things of it, as not to *set my affections* upon them, not for the sake

* Bingham Eccl. Antiq. lib. xii. c. 4. vide sect. 9.
of

of them, either to get or to preserve them, to do any Wickedness and Sin against God?

Do I not only believe, that *Jesus is the Christ*, but all the *Articles of the Christian Faith*? and am I sufficiently instructed in the Knowledge of this Christian Sacrament?

Do I not rest in a mere negative Obedience, in doing no Evil, nor in Faith alone? But have I hitherto kept, and am I sincerely resolved to keep all God's Commandments all the Days of my Life? If so, well; I am duly prepared for this Holy Sacrament; if not, I am unprepared, unworthy to receive it.

But here, it may be asked, what are the Sins which break? Does every, even the least Sin, break the *Covenant of Baptism*, and make us unfit for the Lord's Supper? I answer, No: For in many Things we offend all.

But for the clearer Answer to this Question: Sins may be considered as of three different Kinds or Degrees.

1. Sins of *Infirmity* or *Frailty*; which cleave to the Corruption of our Nature, and are perhaps never entirely overcome. Now the *Daily Prayer* has always been thought sufficient to obtain Forgiveness of those *Daily Failings*, provided we do not wilfully indulge our selves, or take Delight therein, but confess and lament them, and not only pray, but watch against them. These then do not violate our Vow of Baptism; or make us to re-

ceive the Lord's Supper *unworthily*: For *who then could be saved?*

2. Greater Sins, which through Care might have been avoided, but yet not *presumptuously* or wilfully committed. Sins of Inconsideration, Ignorance, Surprize, Carelessness and Passion. These Sins in the ancient Church, when Discipline was in its full Vigour, were not thought a sufficient Reason to deprive Men of the Holy Communion, to put them in a State of *Segregation*: Yet they were thought deserving of Admonition, Correction and severe Reproof. —

Tho' they are not of so *heinous* a Nature, as to *break the Yoke, and to burst the Bonds in sunder* of the Christian Covenant; yet they for some time render us unworthy of the *Lord's Supper*: And they, who are at any time fallen into them, ought to arise again immediately; and for some time to deny themselves the Honour and Privilege of appearing before God at this heavenly Feast, to testify their Abhorrence of their Sin, and their Reverence for God, to whom they draw near in this most Holy Duty.*

* The known Story of St. *Chrysostom's* denying to administer the Holy Sacrament, upon his being discomposed with Passion, when he was going to Church, is remarkable to this Purpose. — See also Bishop *Taylor's* *Worthy Communicant*, and Mr. *Johnson's* *Unbl. Sacr.* Part ii. Page 264.

3. Presum-

3. Presumptuous Sins, Sins wilfully committed, one Act of the greater Sins, or the going on in a continued Course of Sin and Wickedness, nay wilful Habits of the Lesser Sins, and daily Commissions of them. These defile our *Baptism*, and make us altogether unworthy of, unfit for the *Lord's Supper*.

And they, who were thus guilty, were not immediately admitted to the Holy Communion upon their open Profession of Repentance; much less was "such a Consideration of the Institution itself, as might satisfy and assure themselves, that they would come to the Lord's Supper as his sincere Disciples, resolved to eat and drink in a Religious Remembrance of Him, thought to be all the *Preparation* that was necessary and sufficient; all that was implied in those Words of St. Paul to the *Corinthians*." No: *The Primitive Church put such notorious Offenders to open Penance.*

The Repentance of such Sinners, that *Repentance unto Salvation not to be repented of*, was thought to consist not in a few *Prayers* and *Tears*; not in *Words*; no, not only in *Acts* of the Mind; not in a few good *Thoughts* and pious *Expressions*, and holy *Resolutions*; no, not only in the Confession of these Sins unto God, in *heartly Sorrow* for the same, and a sincere Resolution against them, and all other Sins for the time to come: These were indeed thought in the first place *necessary*,

necessary, but not alone *sufficient* : For to these also they added *Fasting*, *Abstinence*, *Mortification* and *Self-denial*, the *Denial* of the *innocent Pleasures* and *Diversions* of Life ; --- and all other Acts of *Humiliation* ; --- *Almsgiving*, and the abounding in all other expensive good Works ; --- not only private Confession unto those who were injured and offended, but *publick Confession in the Face of the Church* : And all this, not for a few *Days* or *Weeks*, but *Years* ; during which, they were not admitted into the Church, only unto the Entrance of it, to confess their Sins publickly, and to desire the Prayers of the faithful for them.

This is that Notion of *Preparation* which the *Primitive Church* had ; which she thought necessary for, and required in great and grievous Sinners, before she admitted them to the Holy Communion : She required them by their *outward Behaviour*, for a considerable time, to give a Proof of their *inward Conversion*.

This is that *godly Discipline in the Primitive Church*, which our own wishes to be restored.

And were her *Rubrics* and *Orders* strictly observed, *Discipline* would not be at so low an *Ebb*, as now it is.

For she, in the first place, requires that *so many as intend to be Partakers of the Holy Communion*, should signify their Names unto the

the Curate; not only the first, but every time they partake, at least some Time the Day before. So that he is not obliged to admit those who do not give this Notice: And was this Rubric observed, no unworthy Person would be admitted.* — “ That the Curate should not only admonish, but repel “ open and notorious evil Livers: — Or those “ who have done any Wrong to their Neighbour by Word or Deed; so that the Congregation be thereby offended; — or in “ whom he perceiveth Malice or Hatred to reign; until they have openly declared “ themselves, not only that they will, but “ that they already *HAVE* truly repented, “ and amended their former naughty Life, — “ or have made Satisfaction, and are truly “ desirous of Reconciliation.

And further she exhorts her Members, the Week before the Celebration, “ to examine “ their own Consciences, that they may come “ holy and clean to such an heavenly Feast.” — And if this be not sufficient; tho’ she does not command, yet “ she advises the Examinant, to consult his Minister.

And if, after all, any unworthy Person should presume to come, without observing these Rules and Directions, she at the very time of Celebration, repeats her Admonition: Her Exhortation to Self-examination, shews

* Communion Office, 1. 2. Rubric. — Canons. 10.
the

the Danger of Receiving unworthily; — and what it is, so to receive, *viz.* without a *true penitent Heart* and *lively Faith* (and how can he who has long gone on in a Course of Sin and Wickedness, have this lively Faith, without a *long*, at least *some* time of Self-tryal?) And at last she does in effect forbid those to receive; require them to go away from the *Altar*, who have imposed upon others and themselves also; who do not thus truly and earnestly repent of their Sins, &c.

Tho' my Subject had not necessarily required it, I should have thought it proper to lay before the Reader this short Account of that *Preparation* which the *Primitive Church*, of that also which the *Church of England* requires in the *habitual Sinner*, in order to receive the Holy Sacrament *worthily*; that he may see how different the *Notions* of *Preparation* and *Unworthiness* contained in the *Plain Account*, are from *those* of the *Primitive Church*, and of our *own*. And from hence it appears likewise, that the *Curate* is not only allowed, but required by the *Laws* of the *Land*, as well as the *Orders* of the *Church*, (since the *latter* are confirmed by the *former*) to repel notorious Offenders.

But perhaps it may be said; perhaps this Author himself may say, What is all this to us? — By what *Authority* did the *Primitive Church* these Things? and *who* gave our *Church Authority* to repel any one, even the greatest

greatest of Sinners, from the Holy Communion, if he was resolved within himself to receive seriously ?

Now in answer to this, it may justly be presumed that the *Primitive Church*, even in the *Apostolical Age*, did not take too much upon her ;* *usurp Authority*, which did not belong to her : That neither would the *Church* have entertained such high Notions of *Preparation*, have insisted upon such severe *Discipline*, nor *Offenders* have submitted to it, had not the *Apostles* required it, as necessary to re-fit and qualify *notorious Sinners* for the receiving the Holy Sacrament *worthily*. We may presume also, that *Offenders*, the greatest of *Offenders*, would not have submitted to such *hard*, such *long Discipline*, in order to be re-admitted to the Holy Communion, had they not been fully convinced, that the being *admitted* to it, was necessary in order to their being *admitted* into a State of Grace, and Favour with God.

And we may justly presume also, from this *universal* and *early Practice*, that those Texts of Scripture upon which the Church grounds her Claim to this Power, and her strict Notion of *Preparation*, are rightly understood.

The Texts are chiefly these that follow. Besides the *Words of Institution* already taken notice of to this Purpose; those of our Sa-

* Vide St. Clement of Rome, Ignatius, Hermes, Justin Martyr, &c. cited in the Penitential Discipline, p. 26.

viour ;

viour; *Whatsoever ye shall bind on Earth, shall be bound in Heaven, &c.** *Whosoever Sins ye remit, they are remitted; whosoever Sins ye retain, they are retained.*|| *If he neglect to hear the Church, let him be unto thee as an Heathen-man, and a Publican.†*

The Description which St. Paul gives of Repentance,‡ very much favours this strict Notion of Preparation required in great and open Sinners; for he distinguishes Sorrow, Godly Sorrow, from Repentance. Amongst other Properties of it, he reckons Indignation and Revenge: These probably were applied to the Sinners themselves, not to others only. Dr. Hammond paraphrases “ *Revenge to signify the denying ourselves lawful Liberties, by way of Penance for former Inordinances.*”

And again upon these Words of the Apostle, *Godly Sorrow worketh Repentance unto Salvation not to be repented of*; he thus paraphrases. “ *That Discipline, which Christ hath now ordained in his Church, is very proper to work such a Change of Mind, as shall advance to a constant, persevering, durable forsaking all known Sins.*”

* *Matth. xviii.*

|| *Jobn xx.*

† *Matth. xviii. 17.*

‡ *2 Cor. vii.* See these

Texts urged to this Purpose, Penit. Discipline, c. 1. sect. 2. &c.

Upon

Upon which Words, together with others, it is probable that the Primitive Church grounded her Doctrine, of *one only Repentance for great Sins committed after Baptism*, not suffering those who had been guilty of them, twice to go through a State of *Penance*, in order again to be admitted to the *Holy Communion*.

For if that *Repentance*, which is unto *Salvation*, is not to be *repented of*; how is it to be repeated? And this shews the great Necessity of a *long Course of Penance* in those who have been long *accustomed to do evil*: For we all know by sad Experience, how difficult it is, how much time it requires to change evil Habits, and *of evil to become good*.

Again, in the former Epistle to the *Corinthians*, the Apostle condemns him who had been guilty of *Fornication*, he delivers him to *Satan for the Destruction of the Flesh*, that &c. and orders them to put away from amongst themselves, that *wicked Person*, i. e. to *excommunicate him*: About a Year after, he orders them again to forgive him, to receive him, * *lest he should be swallowed up with*

* Upon which Words Dr. *Whitby* makes and proves this Observation, --- " That in notorious Crimes, which
" give great Cause of Scandal to the Church, --- the
" Consolation of the Offender depends *not only* on his
" inward Grief and Repentance towards God; but al-
" so on the Relaxation of his Censures by the Church.

*too much Sorrow.** A Year's Punishment he underwent ; it had its Effect upon him ; and he was in danger of being *swallowed up with over-much Sorrow* : Upon which Passage the Primitive Church probably grounded her Practice of *shortening or lengthening* the Time of Penance, according to the Behaviour of the Penitent.

Another Passage to the same Purpose, is that which hath already been largely considered, — *Let a Man examine himself* : If he has sinned, let him *approve* himself not only to his own *Conscience*, but unto *others*, and unto *God* also, to be a true Penitent ; and to do this, may require long time, hard struggle, many and grievous Acts of Self-denial.

I shall but just mention the Texts, upon which the particular Acts of this *Penitence*, *Fasting*, *Mortification*, *Almsgiving*, and *Publick Confession* are grounded.

Fasting and Mortification, upon these Words of our Saviour.

This kind of Devils goeth not out, but by Prayer and Fasting.

I keep under my Body and bring it into Subjection, lest — I become a Cast-away. For what Conclusion more natural, more easy, more necessary ? than that if *St. Paul* did, much more ought the *Penitent*, who is preparing himself for the Holy Communion, to

* 1 Cor. vi.

keep his Body under, and to bring it into Subjection, by repeated Acts of Mortification and Self-denial, lest he should be Ἀδόκιμος a Reprobate.

Almsgiving is plainly grounded upon these Words of *Daniel*.

Break off thy Sins by Almsgivings, and thy Iniquities by shewing Mercy to the Poor. †— Give Alms of such things as you have, and all things are clean unto you. ||

And lastly, the Necessity of *Confession*, not only unto God, but unto Man; upon, confess your Sins one to another.*

The Church of Rome hath corrupted this as well as other *Primitive Doctrines*, and requires not publick, but private auricular *Confession* to be made to the Priest.

Tho' this Practice of the Primitive Church is not likely to be restored; yet it is in the Power of private Christians, it is their Duty, in Obedience to this Command of God, to confess their Faults to one another. †

And

† *Dan. iv. 27.* || *Luke xi. 41.* * *Jam. v. 6.*

† This Doctrine is so disagreeable to the present Taste, even of many who profess themselves Members of our Church; which, tho' she does not rigorously insist on private Confession, yet recommends it; that I think it necessary to screen myself under the Authority of the late learned Dr. *Marshall*, and those who are cited by him.*

* Penitential Dis. p. 215. See also Ch. ii. Part 1. Sect. 1.

And would the true Penitent, who is preparing himself for the Holy Communion ;
would

“ It were better that the Sinner should take to himself
“ the Shame of opening his Wounds to a *Spiritual Physician* ; than that they should be suffered to *rankle*, and
“ to *fester* through an entire neglect of them. --- The Re-
“ formed Churches abroad do generally concur with
“ ours at home, in this Apprehension and in this Opi-
“ nion.

The *Augustan* Confession hath acquainted us, “ that
“ since Confession makes way for private Absolution ; and
“ since the Administration of this Rite preserves in the
“ People a just Apprehension of the Power of the Keys,
“ and of the Remission of Sins ; and since moreover that
“ sort of Conference and Communication between Priest
“ and People, doth mightily tend to the Instruction of the
“ latter ; therefore they of that Persuasion were very care-
“ ful to retain in their Churches, the Use of Confession,
“ tho’ they did not extend it to the Burthening of Consci-
“ ences, by teaching the Necessity of any exact or circum-
“ stantial Enumeration of their Sins, as required from
“ them by divine Institution. ||

He then cites *Chemnitius* to the same Purpose --- In
the Case of Anxiety or Scruple ; *Calvin* hath “ directed
“ an Application to the Pastor in the way of private Con-
“ fession ; and hath commended it as a Remedy provided
“ by our Lord, and as such not to be neglected without
“ Breach of Duty.” ---

--- He then cites *Zanchy’s* Testimony to the Advan-
tages of private Confession ---

And then adds,

“ Our own Divines have so clearly all along in this
“ Point been with me, and the avowed Doctrine of the
“ Church doth so apparently confirm their Sentiments ;
“ that I shall not detain my Readers with a needless Re-

would some of those, who come to it, make this Agreement amongst themselves, to *confess* their greatest Faults *one to another*, and to *pray one for another*; it would be a great Evidence of Repentance; it would be the greatest Check to, the greatest Preservative against Sin for the time to come.

Amongst the former Texts, upon which the Authority of the Church in this Case is founded, I might have observed, that Mr. Mede makes use of these following to the same Purpose: [Give not that which is Holy unto Dogs] “neither cast ye your Pearls before Swine. || — Beware of Dogs, beware of Evil-workers.” ‡ — Without the City of God are Dogs, Sorcerers, Whore-mongers, &c. *

The whole Passage runs thus: *Blessed are they that do his Commandments, that they may have a Right to the Tree of Life, and may enter in through the Gates of the City; for without are Dogs, and Sorcerers and Whore-mongers, and Murderers and Idolaters, and whosoever loveth and maketh a Lye.*

Dr Hammond interprets these Words of the Church; *these Persons*, of those who

“cital of the *one*, or of the *other*: But, instead of it,
“shall crave Leave to express my Wonder, that such
“loud Outcries should be made against those of our
“present Writers; who have laboured to revive the Credit of this exploded (yet useful) Doctrine.

|| *Matth. vii.* ‡ *Phil. iii. 2.* * *Apoc. xxii. 15.*

live Christianly in, and the others of those who are to be cast out of it.

And if this be the true Meaning of 'em, which will be more probable, if we consider, that *the keeping of the Commandments* is spoken of, in order to *the having a Right to the Tree of Life*; and this, as previous to *the entering in through the Gates into the City* (of the heavenly Jerusalem) what can *the Tree of Life*, in the Church signify, so properly signify at least, as that which our Blessed Saviour calls the *Bread of Life*? Which has been shewn to be *the Sacramental Bread*. Which is the same to Christians in the Church, that the *Tree of Life* was to Adam in Paradise, the Means of *Life and Immortality*.

And this Notion is further proved by some MSS. which, instead of ποιῶντες τὰς ἐντολάς αὐτοῦ, read πλυνόντες τὰς στολὰς αὐτοῦ.† *They who have washed their Garments* (in conformity to which Words, the Primitive Church put on a white Garment upon those who were baptized) they, who have been washed in Baptism, and either kept themselves clean, or washed their Defilement off again by Repentance) *that they may have a Right to the Bread of Life, and so enter into the heavenly City.*

† Alex. Vel. Cov. 2. Æthiop. Vulg. Phraeos hujus mysticæ interpretamentum videtur excusum nostrum εἰ ποιεῖς τὰς ἐντολάς αὐτοῦ. Mill. sub versione Æthiop.

I shall only add those Words of our Saviour to the Angel of the Church of Pergamos — *I have a few things against thee ; because thou hast them that hold the Doctrine of Balaam, &c.* — to the Angel of the Church of Thyatira — *Because thou suffereſt that Woman Jezebel, which calleth herſelf a Prophetess, to teach and seduce my Servants to commit Fornication, and to eat things sacrificed unto Idols. †*

It is observable, that the *Bishops*, the *Bishops* only, are blamed, are threatened, for permitting in, for not casting out of, the Church, those who were guilty of these things.

And from all these *Charters* it appears abundantly evident, that the *Church* hath an undeniable *Right* to inflict *Censures* upon *notorious Offenders*; that the *Governors* of it have not only *Power*, but are obliged to *re-pel*, to *cast out* those who are *scandalously and notoriously immoral*; and that it *arises from something peculiar in the Lord's Supper itself*, and from a *Regard* to them, that they may not be *guilty of the Body and Blood of the Lord*, and *receive the greater Damnation*.

Besides the *Authority* of these *Texts* of *Scripture*, and the *early Practice* formed upon them ; it is highly reasonable and highly

† See Dr. *Hammond's* Paraphrase upon these Words.

necessary, that none but *holy Persons* should be admitted to the *Holy Communion*; and that they, who had been *unholy*, should undergo a strict Trial, give good Evidence of their Conversion before they were admitted to it.

|| The Honour of the Church requires this; which can no otherwise be a *glorious Church, without Spot or Wrinkle, or any such thing, Holy and without Blemish.*

The Good of others, that they may learn hence to *fear* and not to *offend*; when they see how difficult it is to be *renewed again by Repentance*, to be restored to the *Holy Communion*.

The Advantage of the Sinner himself, that *by the Destruction of his Flesh, his Spirit might be saved in the Day of the Lord Jesus.* *

These Reasons and these Authorities still oblige every great and scandalous Sinner, if he through the Grace of God is brought to a Sense of his Sins, thus to repent of them, and to receive the Holy Sacrament. These Reasons and these Authorities oblige him, I say, to comply with the Rules and Directions of our Church; and, as he has been an *open and notorious evil Liver*, openly to declare himself, not only that *he will*, but that *he HATH truly repented, and amended his former Life*; and if his Sins have been not

only against GOD, but MAN, that he hath satisfied, or will fully satisfy those whom he may have injured; that he hath forgiven those, who may have injured him; and is perfectly reconciled unto all Men.

Thus have I shewn wherein that *Preparation*, which is necessary to fit us for the worthy receiving the Lord's Supper, does consist, viz. in keeping our *Baptismal Vow* whole and undefiled: Or, if we have broken it, by any Acts of *greater*, or Habits of *lesser* Sins; in making it whole again by *Repentance*; approving it to be a *Repentance unto Salvation*, by bringing forth *Fruits* worthy of it.

If we were so happy "as to be *Confirmed*, "as soon as we could say the *Creed*, the "Lord's Prayer, and the *Ten Commandments*; and were further instructed in the "*Church Catechism*;" and retaining our native Innocence, remembering and obeying our Creator in the Days of our Youth, before we had broken our *Baptismal Covenant*, were admitted to the Holy Communion; and have since lived an holy Life according to our Engagement; there is no Occasion for so long and strict a Preparation every time we receive it. An holy Life is a constant Preparation.

If we were so unhappy as to be *trained up in the Way* we should not go; and have since gone on in it, in a continued Course of Sin; — being, through the Grace of God, called to *Repentance*; and desirous of receiving the

Holy Sacrament ; Our Duty, *in such a Case*, is, in the first place, to be fully instructed in the necessary Knowledge of this Holy Sacrament ; and still not to presume to perform it, till we have observed the abovesaid Orders of our Church, and given Evidence to ourselves, and to others also, that we are true Penitents, *by our turning unto the Lord* with all our Heart ; with *fasting*, and *weeping*, and *Prayer* ; by greater Acts of *Mortification* towards ourselves, and more abundant Acts of *Charity*, according to our *Ability*, unto others ; And if, by these, and the like to these Means, we cannot satisfy ourselves of the Truth and Sincerity of our Repentance, and *quiet our Consciences*, let us go, as our Church directs us, to some *learned and discreet Minister*, that we may further receive *ghostly Counsel* and *Admonition* : And then as he directs, and advises, come with *Confidence*, but yet with *Fear* and *Trembling*, unto the *Throne of Grace*.

If we are so *unhappy* again, as to sin after we have received the *Holy Sacrament* ; we are not to conclude, that *the Sin is not to be forgiven*. St. Peter sinned after he had received it from the Hands of Christ himself : And yet he being immediately *renewed again by Repentance* and *converted*, was forgiven. The *Corinthians*, who had received *unworthily*, are not therefore forbidden to receive again ; but to *examine themselves*, and then to eat and drink at the Lord's Table. If therefore we
sin

fin after receiving, we are not to conclude our Case desperate; and that all *Hopes of being saved is taken away*: Only we are, with St. Peter, to *repent speedily and bitterly*; to re-examine ourselves: — Yet not presently again to approach the Lord's Table: But for some time to abstain; till we are fully satisfied, that our *Contrition* hath been answerable to our *Guilt*; and here also again it may not be improper to apply for *ghostly Advice and Counsel*.

And then being re-admitted, we should use the greater *Diligence and Watchfulness*, and take the more heed lest we fall: *Sin no more, lest a worse thing come upon us*.

And if we are so happy, as having done all, to stand; we are not obliged so strictly to re-examine ourselves, and to make so long and laborious a *Preparation*: This is only required of the greater Sinner; or of him, who has been hitherto a *Non-communicant*, or sinned knowingly after the receiving the *Holy Communion*.

But as for him, who receives constantly; and constantly lives, as becomes one that is *Partaker of the Lord's Table*: So strict an *Examination*, so long a *Preparation*, is not required at his Hands; for his *holy Life* is a continual *Preparation* for the *Holy Communion*; so that upon the least, upon no Warning, he is fitted and prepared for it.

And

And yet he should not, as the *Week*, or *Month*, or the Time when he is invited to the Holy Communion, returns; neglect *communing with himself*, looking over his Accounts; examining his Gain and his Loss; considering what new *Victories* he has gained over his lesser Sins and Failings, over his Lusts and Passions, what *Conquests* over the World, what Growth in Grace; what Progress he has made in the Ways of Piety and Virtue: And, to do these things as he ought, he would do well to set apart the *Friday* preceding as a Day of Fasting, or *Abstinence* and Retirement; according to the Orders of our Church (which requires every one of her Members to observe, not only *Fridays*, but several other Days, as *Days of Fasting* or *Abstinence*) which he would do well to observe; except he is obliged to get his *daily Bread* by his *daily Labour*; so much then is not required of him; yet even he may observe it as a Day of *Abstinence*, tho' not of *Fasting*; and, as much as possibly he can, *examine himself*, and *commune with himself* and with God, even whilst he is following his Labour.

And further, at this time more especially, to *exercise himself* in all those Acts of Grace and Virtue, of *Contrition* and *Humiliation*; of *Faith* and of *Hope*, of *Praise* and *Thanksgiving* — of *Love* towards God and towards Men; which become the Remembrance of our dying Lord, and which the Remembrance

brance of him, does by a *natural Tendency* lead us to the Exercise of.

And if he be one, who is a Man of *Business*, very much engaged in the Affairs of this Life; it will become him the more, and be the more necessary for him, to send *the Multitudes away*, and to *withdraw himself* from them; to *enter into his Chamber* and be *still* — before he goes to communicate with Christ.

For such is the Nature of these *things* here below; that they are apt to alienate our Minds from *things above*: And even tho' we are strictly *just* in the Acquisition of them; yet, if we *take thought*, are *anxious* about them, *they defile the Man*; they make him more unfit for spiritual Exercise, and less capable of taking a *delight therein*; more unqualified for the Holy Communion, and more incapable of receiving the Benefits of it.

The very best of us therefore should think it highly *proper* and *convenient*, tho' not absolutely *necessary*, to lay aside the Business of our *lawful Calling*, as much as possibly we can; to withdraw from the Noise and Hurry of the World; and to *prepare our Hearts* by the exercising them in the Duties of Retirement, when we are going to *meet the Lord*, in this the most solemn Act of religious Worship. Even the *wise Virgins*, who had Oil in *their Vessels* with their *Lamps*; when the
Bride-

Bridegroom came, and they went out to meet Him, arose first and trimmed their Lamps.

And here again he must take care of another common Error; and not think, that provided he take a little more thought at *this* time, he may relax his Care and become more remiss, *walk less circumspectly at another*; it will profit him nothing to keep one, or two Days *holy unto the Lord*, if he does not live every Day an holy Life; he, who thus lives, is always prepared; he, who does not thus live, is never prepared for the Holy Communion. To live daily so as to be prepared *to dye daily*, is the Life of the *worthy Communicant*; and the worthy Communicant does also so live, as to be always prepared to dye.

This is, as I take it, the *true Notion* of that *Preparation*, which is required in order to the *worthy* receiving this *Holy Sacrament*: Which, as it appears in *different Persons*, is *different*; in all it is required, that they sincerely resolve, through the *Grace of God*, to keep their *Baptismal Vow*, *whole and undefiled*, for the time to come; and have so far *approved themselves*, as to have good Ground to hope that they *will, and can* keep this *Resolution*: This is the least, the lowest Degree of *Preparation*, that is required in *any*; this is that *Wedding Garment* which every one must be cloathed with, that comes to *taste of the Lord's Supper*; otherwise he may expect to be *cast into outer Darknefs*.

And

And this Notion of *worthy Preparation* is alone sufficient to secure this most *Holy Ordinance* from *Prophanation*, and from *Neglect*: — To bring those Christians to it, who, through superstitious *Awe* and *Fear*, withdraw themselves from, and entirely neglect it: And to drive away those, who dare to take this *Holy Thing* with *unholy Hands* into an *impure Heart*: The *Impenitent* from ever, whilst such, approaching; and the truly *Penitent*, the sincere Christian, from ever, after he has once received, turning his Back upon the *Lord's Table*, for want of longer time to *examine* and prepare himself.

This, in short, is a *full Answer* to all *Excuses*, which the serious Christian, who sincerely owns himself bound by his *Baptismal Vow*, is still apt to make against this *Holy Duty*; which he would not make, did he know and consider, that *no more* is required of him in order to the performing it *worthily*; than the keeping of that *Vow*, which he is already obliged to keep.

This is a full *Bar* against all those *professed Christians*, and much more against all those who are not so much as *Christians* in *Profession*; to deter them, who, without being sincerely disposed to keep their *Baptismal Vow*, presumptuously dare to approach the *Lord's Table*; since if they, without having *approved themselves* to be thus sincerely disposed, presume to *eat this Bread, and to drink this*

this Cup; they eat and drink unworthily, and so eat and drink their own Damnation.

And thus having endeavoured to establish *true Notions* of *worthy Preparation*, it will be more easy to correct those that are *false*.

Whether this *Plain Account* of the Lord's Supper, does not give *false* and *dangerous Notions* of the *Preparation* and *Worthiness* required, is now to be considered.

The Notion of Preparation is thus expressed: "The Duty of Preparation for the
 " Holy Sacrament being *entirely* founded up-
 " on these few Words of St. Paul, — *Let a*
 " *Man examine himself*; it is evident —
 " from the foregoing Proposition (which is
 " concerning *Self-examination*, and has al-
 " ready been consider'd) that the Preparation,
 " imply'd in these Words, as necessary and
 " sufficient, is such a Consideration of the
 " Institution itself, as may satisfy and assure
 " us, that we come to the Lord's Supper as
 " his Disciples, resolved to eat and drink in
 " a religious Remembrance of Him.*

Now here I beg Leave to observe,

i. That the former Part of this Proposition may not be taken for certain; till this Author has shewn, or till it is shewn, that the Duty of Preparation cannot be founded upon, or by necessary Consequence drawn from, the Words of *Institution*, and the

other Texts which I have urged to this Purpose.

To these may be added those *Words* of the *Psalmist*, *I will wash my Hands in Innocency, and so will I compass thine Altar.**

For if *Innocency* was required in the *Jews* who compassed the *Altar*, on which the *Blood of Bulls and Goats* was offered; how much more requisite and necessary is it in the *Christian*, who approaches the *Lord's Table*, from whence the *Body and Blood of Christ* are communicated?

2. Suppose these *Words* of *St. Paul* were the only *Words*, upon which the *Duty of Preparation* is founded: Yet they contain more than what he says is imply'd in them, viz. "such a *Consideration* of the *Institution* itself, as may satisfy and assure us, &c.

He makes it only to consist "in *Consideration* ——" such as may satisfy and assure us, &c.

Now I would here observe, 1. That, was no more necessary and requisite than to assure ourselves, as this Author supposes; yet even then more would be required than *Consideration* of the *habitual Sinner*, before he could assure himself, that he came as *Christ's sincere Disciple*. --- For will *Consideration alone* change an *Habit*, many vicious *Habits*, and do that which it is as impossible for the natu-

* *Pf.* xxvi. 6,

ral Man to do, as for the *Æthiopian* to change his Skin, or the *Leopard* his Spots?

Besides a great deal of Consideration, must not the Heart itself be *broken* and *contrite*? and are not diligent and earnest *Prayers*, *strong Cryings*, and *Tears* necessary? Is not *Godly Sorrow* absolutely necessary, but not alone sufficient? For it must first work in us *Repentance unto Salvation not to be repented of*. — And can it be said to do this, till it has for some time brought forth *Fruits worthy of Repentance*? Does it not need then *any Length of Time* for the *habitual Sinner* to assure his Heart of all this? That he is become a true *Penitent*; and can come to the Lord's Supper, as his *sincere Disciple*.

3. Nor is all this sufficient; for he must not only assure *himself*, but *others* also, who by his vicious *Life might have been offended*; that he is now a true *Penitent* and a sincere *Disciple* of Christ. For these Words of St. *Paul*, I hope, I have shewn plainly, should rather be translated *approve himself*, and do signify so much, that they, who have behaved themselves *scandalously*, should approve themselves not only unto their own *Consciences*, but unto *others*, unto *God* also, that they are true *Penitents*; they are *to be made manifest*, that they are no longer *Ἀδυνατοι*, but *Δυνατοι* approved of Men, yea approved of God.

And to do all this, requires not only Consideration, and all other *inward Acts* of the Mind;

Mind; but all the *outward* Acts of Humiliation, which have been above taken notice of, and this for a long time together.

Perhaps he will say, in answer to these *plain Truths*; that he is not speaking of that *Preparation* which is necessary in an habitual notorious Sinner, but in a true Christian, before he comes to the Holy Sacrament.

And accordingly his Words immediately following the Proposition, are — “ A true Christian needs not any Length of Time to assure his Heart of this.

Very true. A true Christian may with a little, nay without any further Consideration *assure himself* — “ that he is a sincere Disciple of Christ, and will eat and drink in religious remembrance of him:” Who questions it? But this is not the Question.

The Question, which St. Paul is considering, is, not what a *true Christian*, but one that is not a *true Christian*, having not behaved himself as such, should do, before he presumes to *eat of this Bread and drink of this Cup*, and may be said to eat and to drink *worthily*? And therefore there is no Proposition to be drawn from hence, but what concerns him: There is a manifest Distinction or Difference to be made here; and yet this Author has made none: Nay, he has not only required no more; no longer Preparation of the notoriously wicked, than of the *true Christian*; but he has manifestly apply'd, as far

as I can judge, all that he has said, unto the *prophane wicked* Christian; and required no more, no longer Time of Trial, Examination and Preparation of him, than he has of the true Christian: And it is this that has given so great Occasion of Offence.

And this is confirmed and increased, by his Notion of *unworthily* Eating and Drinking.

For thus he says:

“ The whole Affair of Eating and Drinking *unworthily* in St. Paul’s Sense, is confined to the Frame of our Minds, and our Behaviour at the very time of our Performance of this Religious Duty.

That this is not a *True and Full Account* of the Sin of *Eating and Drinking unworthily*, does appear from what has been said concerning the Nature of that Preparation, which has been shewn to be necessary, in order to the Receiving *worthily*.

To make it still more evident, since it is an Affair of such a Consequence; let us consider this Passage minutely.

For as often as ye eat this Bread and drink this Cup, ye do shew the Lord’s Death until he come: Wherefore, whosoever shall eat this Bread and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord: But let a Man examine himself, and so let him eat of that Bread and drink of that Cup; for he that eateth

*eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.**

1. I shall make no great Advantage of the various Reading which is in very many MSS,|| nor of the *Oriental Versions*,† which, if we may depend upon the *Latin* Translation of them (for I pretend not to understand the Original) renders the Words, as applicable to the *Person*, and not to the *Manner* of Eating and Drinking: *He who eateth --- being unworthy: --- But let a Man prove and purge --- eateth and drinketh Damnation to himself, if his Soul be not pure: Which Words plainly determine the Dispute.*

2dly, In order to understand the Sin of *Eating and Drinking unworthily*; it is necessary to consider the *Character* which the Apostle here gives of the *Corinthians*, --- of the *Guilt*, --- and of the *Punishment* of this Sin.

The Character which he gives them, has been largely described. --- Their *Guilt* is expressed by *not discerning the Lord's Body*, and being *guilty of the Body and Blood of the Lord*; like unto those Words which are ap-

* 1 Cor. xi. 26, 27, 28, 29.

|| 'Αναξίως] τὰ ῥητὰ addunt Step. § 1. i. e. Cov. 3. N. 2. Lin. Roc. 2. Mag. 1. Cod. aliq. Teste Eras. Bas. Oecum. Ambr. --- [Chryf.]

† Indignus existens, Syr. Probans & purgans --- Si non sit pura anima ejus, Æth. --- Absque merito, Arab.

plied to the Apostates, --- *who crucify the Son of God afresh ;* who have trodden under foot the Son of God, and counted the Blood of the Covenant, wherewith they were sanctified, an unboly Thing.*||

Our Blessed Saviour calling the *Cup the Blood of the Covenant*, the Apostle may here well be supposed to include it, in his Meaning; especially if it be considered, that they are said, not to be *redeemed*, but *sanctified* by it --- and this is said of those who count it a common Thing (*κοινόν*.) And the not discerning the *Lord's Body*, but being guilty of his *Body and Blood*, --- is like unto the *trampling under foot the Son of God* (or *crucifying him afresh*) and *counting the Blood of the Covenant a common Thing*. The last Words are, --- *and hath done despite unto the Spirit of Grace*. And are not these applicable unto the *wicked Communicant*; who doth despite unto that *Spirit of Grace*, which (as has been shewn) is to be received at the *Lord's Table*? St. Chrysostom applies this Passage to him. " And how
" doth he trample under foot the Son of
" God; when he is a Partaker of these My-
" steries, and a *Worker of Iniquity*? --- They
" that sin, make no Account of Christ; ---
" thou hast been Partaker of the Body of
" Christ, and thou givest thy self to the De-

* Heb. vi. 6.

|| Heb. x. 29.

“vil.”* And let not the Non-communicant think himself guilty of less Sin, and to be in less Danger, since the *wilful Sin* here is said to be the *forsaking* the assembling of our selves together. So that the not assembling *ourselves together* (in the *Communion*, this being, as has been shewn, the chief Act of Worship in the *Religious Assemblies* of the first Christians) is a sort of *renouncing Christianity*.

No Wonder therefore, that their *Punishment* is said to be equally great: — That they *eat and drink their own Damnation or Judgment*; for so the Word *κεῖνα* signifies: But tho’ it is not to be understood, as if they who *thus* eat and drank once, would inevitably be *damned*; — because it is said of them, that they were *chastened of the Lord, that they might not be condemned with the World*; yet it is equally plain, that it is a very great *Sin* they were guilty of; because of that *Sickness and Death*, which were inflicted upon it; and if *this Chastening of the Lord* did not work the Amendment of it, and make them to eat and drink *worthily*, it might end in *Damnation*.

In short, *he who eateth and drinketh unworthily, is guilty of the Body and Blood of*

* Kai οὕτως καταναλῶ τὴν τὸν ἑαυτοῦ τῷ Θεῷ, &c. in locum. See also the Passage of St. Chrysostom cited in the *Authorities*, p.

the Lord: — He who is guilty of the Body and Blood of the Lord, may be said to crucify the Son of God afresh, — to trample him under foot: — He who tramples under foot the Son of God, sins wilfully; so that he who is a wilful habitual Sinner, and yet eats this Bread and drinks this Cup, eats and drinks unworthily: Not he only therefore, who does not perform this Duty after a serious Religious Manner, has Reason to be affrighted at these Words of St. Paul.

3. To make this more evident from the Case of Prayer, which this Author instances in:*

We are assured, that if we regard any Iniquity in our Hearts, the Lord will not hear us: Now suppose (if it be not to suppose a Contradiction) such a one, in a Religious Mood, to perform this Duty with his “ Understanding, and with Affections suitably disposed for it:” --- Nay, with the greatest Earnestness and Vehemence: But if he be still a wilful habitual Sinner; can it be said of him, as this Author says of him,|| “ who receives the Holy Sacrament with a sincere and serious Remembrance of Christ, and yet is a wilful habitual Sinner (which two Things together I cannot reconcile) “ that he does not appear to have prayed unworthily, and may not be condemned for it?

* Page 86.

|| Page 87, 88.

He who dares to come to ask Favours of God, who is still a wilful habitual Sinner, tho' he prays never so reverently and never so earnestly, yet his very Act of Prayer is *Abomination unto the Lord*: So he who comes to the Holy Sacrament, without repenting of every Sin he knows himself guilty of, tho' he comes "with a serious Frame of Mind, "and behaves suitably to the Nature of the "Institution," yet he eats and drinks unworthily, and this very Act of Receiving is an *Abomination unto the Lord*.

4. This is evident further from the Account which the Apostle here gives of the *Institution*, suitably to which it is confessed they were to regulate their *Disposition* and *Behaviour*.

Now, amongst other Things, he tells them, that the Cup which they drank was the *Blood of the new Covenant*; which signifies, as has been shewn, that they ratified and confirmed the *New Covenant* when they drank *this Cup*.

But now, is there any one a greater Sinner than a *Covenant-breaker*? St. Paul reckons them as such, even amongst the *Heathens*.

To break one's Covenant with Man, even after we have made it, tho' we did not design to break it when we made it, is reckoned one of the basest Crimes that Man can be guilty of; but to break his *Covenant with God*,

at the very time he would be thought to make it, (as he does, who comes to the Holy Sacrament, with even one known Sin unrepented of,) to pretend to *make*; and at the very same time really to *break* it; how exceeding sinful is this Sin?

The very coming to the Sacrament, in the wilful Sinner, tho' in all appearance he comes with *seriousness*, and behaves *not unsuitably* to the *End* of the *Institution*, is an Act of the greatest *Hypocrisy* and *Deceit*; it is an *Affront* to *God*, rather than an *Act of Worship* to him; a *Denial* of his *Truth* and *Holiness*, and a *Contempt* of his *Justice* and *Power*: It is, in short, *a lying not only unto Man, but unto God*.

Should a King invite some of those Subjects, who had rebelled against him, to make a *New Covenant* with him at his own Table: Should they accept of the Invitation, and pretend to make, to renew it with him; tho' they should be guilty of no Irregularities or Disorders in his Presence, but behave decently in it; yet if they should come whilst they are at *league with his Enemies*, and still would not willingly *have him to rule over them*, but continued in a State of wilful Disobedience to him; would they not be said to come unworthily, and be justly condemned as such?

Unto the wicked and ungodly Communicant, well may God say, God will say, *Why dost thou take my Covenant in thy Mouth; whereas*

whereas thou hatest to be reformed, and hast cast my Words behind thee : --- Thou thoughtest wickedly, that I am such a one as thy self, but I will reprove thee, and set before thee the Things that thou hast done.* --- O consider this, ye that forget God, and break his Covenant.

5. The Words Eating and Drinking unworthily, are twice repeated before and after these : --- But let a Man examine himself, and so. --- They are given as a Reason why a Man should approve himself.

But now, it is certain, that a Man can never do this whilst he is a willing Slave to one Sin ; and therefore, whilst he is such, ought not to eat of this Bread and drink of this Cup ; or if he does, eats and drinks unworthily, and Damnation to himself.

6. To make this Matter still more plain, St. Paul himself does in effect declare, that no Man can worthily eat the Lord's Supper, whilst he allows himself in any one known Sin ; when he says to these very Corinthians, --- Ye cannot partake of the Lord's Table and of the Table of Devils, i. e. eat Things offered to Idols ; Now this the Christian Converts at Corinth thought they might lawfully do, whilst they did it not, as an Act of Worship to the Idol (whom they esteemed as nothing in the World) but only as an Act

* Psal. l. 16, 17, 21.

ef

of Compliance with their old Friends, their Heathen Neighbours, for fear of being persecuted by them for Non-compliance.

And if Christians may not in such a Case, with such a Design, make such a Compliance, and come to the Lord's Table; how much less may they allow themselves in any known Sin, which they are not tempted to, through Hopes of pleasing, or Fear of displeasing Men, and being persecuted by them? They cannot partake of the Lord's Table, and eat and drink luxuriously and to excess at their own; or wilfully do any other Wickedness, and Sin against God.

Thus doth it appear, even in St. Paul's Sense, that he who receives this Sacrament, and is still a wilful habitual Sinner, receives unworthily, and will most certainly be condemned for so receiving, if he does not by timely Repentance prevent his Damnation.

St. Chrysostom's Notion of Eating and Drinking unworthily, is agreeable herunto. "He that eateth and drinketh unworthily, is guilty of the Body and Blood of the Lord. Why so? Because he hath poured it out, and shews plainly that he esteems it a mere Mactation, not a Sacrifice; — if they who are about so to drink (as to receive no Benefit from it) do eat and drink unworthily, how does not he partake unworthily, who despises the Poor, and makes him ashamed? For if not to give to the Poor, not to give

“ give bountifully to them according to our
 “ Ability (which was the Case of the *foolish*
 “ *Virgins*, who had *Lamps* but no *Oyl* in
 “ them) will shut the Kingdom of Heaven;
 “ to be guilty of so great Disorders, how great
 “ a Sin is it? Thou partakest of the Lord’s
 “ Table, and oughtest to be most meek and
 “ humble, and equal to Angels, and thou art
 “ most fierce and cruel. — Thou hast tasted
 “ of the *Blood of the Lord*, and thou dost
 “ not vouchsafe to know thy Brother; what
 “ can be said in thy Excuse? If thou didst
 “ not know him before thou camest to this
 “ Table; yet *henceforth* thou shouldest
 “ despise him *no more*: --- But now thou de-
 “ spisest the *Table of the Lord* itself, which
 “ admits him to be a *Partaker* of it, whom
 “ thou thinkest unworthy to partake with
 “ thee, of thine. Hast thou not heard how
 “ he, who exacted an *hundred Pence*, lost that
 “ Forgiveness and Favour which he had
 “ found? --- Thou art poorer in *good Works*,
 “ than he whom thou despisest, is in *Riches*;
 “ thou wast full of many Sins; thou camest
 “ to the *Lord’s Table*, and the Lord *forgave*
 “ thee: Thou again becomest cruel to thy
 “ poor Brother; what remaineth but that
 “ thou be *delivered to the Tormentors*?

But tho’ this did not appear so evident, as
 it does, from the Words of St. *Paul* himself;
 yet since, as I observed at first, the *Holy Spi-*
rit was the sole *Inditer* of the Sacred Writ,
 and

and *Holy Men* were only *Instruments* in his *Hands* of conveying it to us, it is the same Thing, if this Truth appears from any other Portion of it.

It appears from innumerable; many of which have already been taken notice of.

I shall only confirm it further by the *Qualifications* which God Himself expressly required, and the pious *Israelites* thought necessary in order to the eating the Passover worthily.

Thus we read : *In the tenth Day of this Month, they shall take to them every Man a Lamb --- without Blemish, --- and keep it until the fourteenth Day.** So that there was a Four-day's Preparation required, --- And upon the Question occasioned by some who had defiled themselves by the dead Body of a Man --- the Lord spake unto Moses --- if any Man of your Posterity shall be UN-CLEAN, --- by reason of a dead Body, or be in a Journey afar off; he was not therefore altogether excused from keeping the yearly Passover, but to defer it a Month; and, instead of the fourteenth Day of the first, to keep it the fourteenth Day of the second Month, --- according to all the RITES of it, and to all the CEREMONIES of it, --- according to the Ordinance of the Passover, and according to the Manner thereof.†

* Exod. xii. 3, --- 6.

† Num. ix.

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Here is a plain Distinction made betwixt the *previous Qualifications* required, and the *Manner* in which it was to be performed; and to be *deficient* in either, was to eat *unworthily*.

Let us see how the *Jews* themselves interpreted this Command of God.

King *Hezekiah* --- ordered to keep the Passover in the *second Month*, for they could not keep it at that time, for the *Priests* had not *sanctified* themselves sufficiently. --- The Commandment of the King was, *Ye Children of Israel, TURN AGAIN UNTO THE LORD GOD; --- and He WILL RETURN*: (where it is observable, that he looks upon the Eating of the Passover as a *Renewal of the Covenant*.) --- Now be ye not *stiff-necked*, but yield your selves unto the Lord --- serve the Lord your God, --- if ye turn again unto the Lord, --- the Lord will not turn away his Face. Divers *HUM-BLED* themselves: --- The Hand of God was to give them one Heart: --- They *SANCTIFIED* themselves: --- And after the good King prayed for all that were not legally *sanctified*, saying, --- The good Lord pardon every one that *PREPARETH HIS HEART TO SEEK GOD*, --- tho' he be not cleansed according to the Purification of the Sanctuary.*

Many good Uses might be made of these Passages relating to the *Passover*: --- Much Strength drawn hence, in Confirmation of several Notions advanced above. I shall only observe from them to my present Purpose; that here is a manifest Difference betwixt the *Manner* in which the *Passover* was to be eaten; and the *Qualifications* previously requisite to the worthy *Eating thereof*. --- That therefore a Man might eat it *suitably to the Institution*, according to the *Manner thereof*, --- and yet not be *prepared*; and if he was not, he eat it *unworthily*. --- That the legal *Defilements* and *Sanctifyings* denoted inward *Impurity* and *Purity*: --- And that these were chiefly regarded of God, insomuch that He would excuse the one, in those who were not deficient in the other.

Now, had not St. Paul justified us, in arguing from the *Passover*, to the *Feasting upon the Lord's Supper*: the Reason and Nature of the Thing sufficiently speaks it; --- that when we *commemorate and represent Christ our Passover* being sacrificed for us; we should not only keep the *Feast* at his *Table*, in a serious, decent, reverent Manner; but that also, if we would keep it *worthily*, and avoid that Punishment which is threatened to those who partake of it *unworthily*, we should not only put away far from us, all the *old Leaven of Malice and Wickedness* before, but keep our
selves

selves clean afterwards, and serve God in Sincerity and Truth.

I have been the longer in proving this Point, because it is not a *speculative*, but a *practical* Point, a Point of great Moment and Concern.

And, I hope, it is abundantly evident, — That “ *the whole Affair* of Eating and “ *Drinking unworthily*, is not confined to “ the Frame of our Mind and our Behavi- “ our, at the very *time* of our Performance “ of this Duty; and that not he *only* who “ has not this *Frame* and *Behaviour* at the “ very Time of Receiving, *ought to be affright-* “ *ed* at the Words of St. Paul:” — But *he also*, who tho’ he does behave *seriously* and *religiously* at that time, yet wilfully *continues in Sin* at other times, and takes little or no Care to have his *Conversation* at all Times as becometh the Gospel of Christ.

I shall only beg leave to make some Remarks upon the following very remarkable Passage of our Author upon this Head.

“ What I have said, does not seem to me “ to imply in it, any thing contrary to the “ Discipline of Christians in *Justin Martyr’s* “ Age; who informs us, “ That *they only* “ *were allowed to partake of the Eucharist,* “ *who lived as Christ commanded.* This ge- “ neral and loose Expression is declared by “ the most learned Writers who use it, to “ be meant only of an *imperfect Obedience* “ to

“ to Christ’s Laws : For they are sensible of
 “ the pernicious Consequence of interpreting
 “ it rigorously, according to the Words. For
 “ my self, I think *Justin Martyr* could
 “ mean no more by it, than that profess’d
 “ Christians who were *SCANDALOUS-*
 “ *LY* and *NOTORIOUSLY* *IMMO-*
 “ *RAL* in the *habitual* and *open* *Conduct*
 “ of their *Lives*, were not permitted, before
 “ some good Signs of Repentance appeared,
 “ to partake of this Religious Rite; and *in*
 “ *Times and Places, where this can be cer-*
 “ *tainly judged of, and the Rule put in Prac-*
 “ *tice without Prejudice to any Persons,*
 “ *who ought not to suffer by it ; it MAY*
 “ be a very good Rule still. But I take the
 “ Foundation of it to be this, *and this only,*
 “ That the admitting Persons to the Com-
 “ munion, was esteem’d to be an Acknow-
 “ ledgment of them, as Christians, fit to be
 “ receiv’d into the Company, and to partake
 “ in the Religious Offices, of such as are real-
 “ ly so. —

“ This appears, — that it was not only from
 “ the *Eucharist* that such were debarred, but
 “ from all other Parts also of the common
 “ Worship of Christians; nay, before whole
 “ Nations were profess’d Christians, from the
 “ common Intercourses of Society and Con-
 “ versation (was it not the same afterwards
 “ also ?) according to St. *Paul’s* Rule, 1 Cor.
 “ v. 11. So that *this does not appear to have*
arisen

“ *arisen from any thing peculiar to the Lord’s*
 “ *Supper itself; not from any Opinion that*
 “ *SUCH Persons*” (as were scandalously and
 notoriously Immoral, in the habitual and open
 Conduct of their Lives) “ could not possibly
 “ come to it with good Dispositions, and eat
 “ and drink in such a manner, as not to fall
 “ under St. Paul’s Denunciations.†

I was willing to cite this Passage, tho’ so
 long, that it might appear at one View. —
 And it may be observed upon it, that

1. He seems to express himself as if he
 would have it thought, that there were no *Fa-*
thers but *Justin Martyr*; no other *Authori-*
ties in the *first Ages of Christianity*, but his;
 to prove that the *Discipline* of the *Primitive*
Church kept such *unholy Persons* from the *Ho-*
ly Sacrament. Why else does he take notice
 of him only? when he might have cited so
 many others to the same Purpose. Some of
 those many Authorities the Reader has at
 one View below in the Margin.* — They are
 collected for the Use of the *English Reader*,
 and they are *Reasons* as well as *Authorities*.

2. This

† Page 88, 89, 90.

* St. Clement says,

“ Do ye therefore, who laid the Foundation of these
 “ *Divisions*, submit yourselves to your Priests, and be
 “ *disciplined into Penances*, bending the Knees of your
 “ Hearts, and laying aside all indecent Arrogance of
 “ Speech, learn to be obedient: For it is better to be
 “ found in the Flock of Christ little, so you be withal
 O “ well

2. This only Passage which he does bring, he would take away again ; and interpret it not to

“ well approved there, than to be cast down from the
“ Hope that is in him.*

“ If any one, after that great and holy Calling, shall
“ be tempted by the Devil, and so fall into Sin, he *hath*,
“ but one Repentance.†

“ Who are they, who are rejected from the Tower
“ (which in that *Vision* signifies the Church) and are
“ placed near it, but not in it? Answer. They are
“ such as have sinned, and would afterwards do *Penance*
“ for their Fault ; they are therefore not put far out,
“ because upon their *Penitence*, they may be *useful in*
“ the *Fabrick*.

Again, “ Do you think, that those who do *Penance*,
“ are presently forgiven? No ; for such must *afflict*
“ their *Souls*, and *humble themselves*, and go through
“ many *Severities* ; and when they have submitted to
“ every thing appointed for them (by the Governors of
“ the Church) then perhaps He who made and fashioned
“ them, will have Mercy upon them. ||

Ignatius says, “ God extends his Pardon to all Peni-
“ tents, if they come with one accord into the Unity
“ of Christ, and into the same Consistory with the Bi-
“ shop ; for whoever do really belong to Christ, are in
“ Communion with the Bishop.‡

St. Irenæus — “ Some of them performed *publick Pe-*
“ *nance*, whilst others, not abiding the Shame of it, and
“ *despairing of Mercy*, have revolted.‡

* 1 Ep. ad Cor. cap. lvii. p. 217. Ed. Wot. See this Citation and Translation of it vindicated in Dr. *Marshall's* Penitential Discipline, p. 26. only whereas he supposes the original Reading to be *Καὶ ὁ Θεὸς* vel *transi-*
de *avro*, I have followed the learned *Watson's* Reading, and his Opinion of the Genuineness of *ἡμεῖς* *avro*.

† *Hermas* Pastor lib. ii. Mand. 4. See also this Passage vindicated and illustrated, ib. p. 26.

|| 1b. L. r. Vii. 3. lb. 3. Simil. 7.

‡ 1b. ad Philad. ad Smyrn. Sect. 3.

‡ 1b. Lib. i. c. 9.

to be contrary to his Notion of unworthy Persons being not forbid the Holy Sacrament — saying

The Sanction annexed to almost every Apostolical Canon, is *Segregation*: I shall only take notice of one. “Whosoever of the Faithful comes to Church, and only hears the Scriptures, and does not join in Prayer and in the *Holy Communion*, let him be segregated.*

Where it is observable, that the *Administration* of the *Communion*, was as frequent as their *assembling* themselves together: --- that there are no *Prayers* mentioned as offered up without the *Holy Communion*, nor *Communion* without *Prayers*.

Origen says, “How severe is the Discipline of Christians against Offenders --- who are expelled from all Communion with us? --- We lament and mourn for them, --- as lost and dead to God. And upon Proof of their Change for the better, we receive them again like Persons arisen from the Dead; tho’ not till after a longer Time of Trial, than that which preceded their first Admission into the Christian Communion. †

“Are you not afraid to come to the *Eucharist*, and to communicate of the Body and Blood, as if you were clean and pure, [and are not] as if there was no unworthy thing in thee; and in so doing, dost thou think that thou shalt escape the Judgment of God? Do you not remember what is said? For this Cause many, &c. Why are many weak? because they do not judge themselves, and examine themselves, nor understand what it is to communicate with the Church, and to come to so great and excellent a Sacrament; they suffer what they who are sick of a Fever suffer: Venturing to eat that strong Meat, which is fit only for them that are in Health, they bring upon themselves Destruction.”

Orig. in Pl. 37. Hom. 2. St. *Cyprian* is every where full to this purpose. “Sinners, says he, for much lesser Crimes, take a just time

* Can. IX. Bals. † Orig. contra Cell. lib. iii.

saying " that this did not arise from any thing
 " peculiar to the Lord's Supper. *good and*

That

" to do *Penance*, and, according to the *Orders of Discipline*, come to *Confession*; and, by the *Imposition of Hands* given them by the *Bishop* and *Clergy*, receive a
 " *Right to communicate*; now they are very hastily (he is here speaking of the *Lapſi*) " admitted to Com-
 " munion (by some of the *Clergy* upon the Intercession of the *Martyrs* in Prison) tho' it be said, *that whoſoever eats the Bread, and drinks the Cup of the Lord unworthily, is guilty of the Body and Blood of the Lord.**

" The Sacraments, with respect to themselves, cannot
 " be, without their proper Virtue; nor does the divine
 " Majesty by any means absent itself from these My-
 " steries: But tho' the Sacraments suffer themselves to
 " be touched and consumed by unworthy Persons; yet
 " they whose *Infidelity* or *Unworthiness* contradicts so
 " great Holiness, cannot be *Partakers of the Spirit*:
 " And therefore to some are these Gifts the *Savour of*
 " *Life unto Life*, to others of *Death unto Death*: Be-
 " cause it is altogether right, that they who are Despi-
 " sers of *Grace*, should be deprived of so great a Bene-
 " fit; and that the Purity of so great Grace should
 " not take up its abode in those that are unworthy.

Id. de Cœnâ Dom.

" He who is wounded and fallen, threatens those that
 " stand, and are whole; and because he is not permitted
 " to receive the *Lord's Body* with *unclean Hands*, or with
 " a *defiled Mouth* to drink the *Blood of the Lord*; he, fa-
 " crilegious Wretch, is angry with the *Priests*: But
 " oh the unaccountable Madness of the furious Man!
 " Thou art angry with him, who endeavours to avert
 " the *Anger of God* from thee; who perceives thy
 " *Wound*, which thou thyself perceivest not; who weeps
 " for thee, when thou perhaps weepst not for thyself.

Idem de Lapſis.

* Cypr. Ep. 10. al. 16. ad Clér. p. 37.

That the Reader may the better judge for himself, it is fit that he should have the Passage laid before him.

Justin

It is a remarkable Saying of St. *Ambrose* upon this Occasion,—"Those (Sinners) who would presently be RECEIVED TO THE COMMUNION AGAIN, do not so much desire to be ABSOLVED themselves, as to BIND THE PRIEST: For they do not put off their own evil Conscience; such a rash Act in a Priest in receiving a notorious Criminal without any clear Evidences, and Fruits of Repentance, puts him in the Sinner's Condition, and makes him a Criminal before God, for the Abuse of the Authority committed to him.

Conformable to his Principle was his Practice in repelling the Emperor *Theodosius*: And, according to his Notion, receiving the Communion is Absolution.

St. *Chrysostom* says, "Let no cruel Person, no unmerciful, no impure Soul come near this Table: I speak this as well to you, who receive the Eucharist, as to you that minister. --- There is no small Punishment hanging over your Head, if ye give the Eucharist to any wicked Person: His Blood shall be required at your Hands: Tho' he be a General, tho' he be a Consul, tho' he wears the Crown, if he comes unworthily, restrain him. --- I will say a fearful Word: It is not so bad to admit Persons possessed with a Devil to this holy Place; as those Men, who, as St. *Paul* says, trample under foot the Son of God, and count the Blood of the Covenant an unholy Thing, and do despite to the Spirit of Grace.

To name no more. St. *Justin* says—"But rather eateth and drinketh the Sacrament of so great a thing to his Judgment; because being unclean, he presumes to come to the Sacrament of Christ; which no one, but he who is clean, can receive worthily.

In Joan. Tract. 26.

I might have produced an innumerable Company of others; but these are sufficient to shew, how different this

Author's

Justin Martyr, having given an Account to the Emperor of the Eucharist, adds,

It is not lawful for any one to partake of it, but for him that believeth; — and is baptized for the Remission of Sin; and WHO LIVETH AS CHRIST HATH COMMANDED: — for the Apostles have declared, that Christ gave it to them ALONE.

The Character here given of Communicants, that they lived as Christ commanded; this Author is pleased to call
 “ a general and loose
 “ Expression — and
 “ that there are pernicious Consequences of interpreting
 “ it rigorously according to the Words

“ Ἦς ἐσθιὲν ἄλλω μετὰ-
 “ γιν’ ἑαὶν ἔστιν, ἢ τὰ π-
 “ σινοντι ἀλλὰ τὸ πᾶσι δι-
 “ δαχμὴν ὑφ’ ἡμῶν. Ὁ
 “ λυσομένην ὑπερ ἀφίσσεως
 “ ἡμῶν τῶν ὅτι τῶν βίον-
 “ τι, οὐκ ὁ Χριστὸς ἐδίδου-
 “ καν — οὐδ’ Ἀποστολῶν —
 “ ἐδίδουσαν — τὴν ἑαυ-
 “ τῶν Μακάριον αὐτοῖς μετα-
 “ δόξαι. Apol. II. p.
 97.

Upon which, Korholt thus comments.
 “ Indicat hic Justinus ad sacram synaxim --- nullis peccatoribus manifestis patuisse aditum; quod quidem ex aliis scriptoribus ecclesiasticis notum factis est.

Author's Doctrine is, from that of the Primitive Church, in the very first and purest Ages of it. How different his Notion of eating and drinking unworthily is, from that of the Fathers; particularly St. Cyprian, St. Chrysostom and St. Austin.

Did

Did he consider, that these Words of *Justin* are exactly parallel to those of our Saviour? — Teaching them to observe all things whatsoever I have commanded you. — And to these of *St. Paul*: Only let your Conversation be, as becometh the Gospel of Christ. — And walk worthy of the Vocation wherewith ye are called.

And whereas he says farther, “ that the “ most learned Writers declare it to be meant “ of an *imperfect Obedience*: I wish he had declared, what learned Writers he means: *Korholt's* Note is cited above, and he expressly contradicts this Author's Notion. — I wish also he had declared what he means by *imperfect Obedience*: Who but *Enthusiasts* pretend to that which is strictly perfect? I hope that he will not deny, it signifies *sincere Obedience*; and that he will not say, — *Pernicious Consequences* attend the interpreting it rigorously.

But that which is most to be observed is, — that *Justin Martyr* says, that it is not lawful for any one to partake of the Eucharist; — who does not live as Christ commanded: — As unlawful as it is for *Unbelievers*, and *unbaptized Persons*, to partake of it: — And he grounds this *Unlawfulness* upon the Command of Christ, who only gave it to his *Apostles*.

How then could this Author say, as he does say, “ that it does not appear from any thing pe-

“ *culiar to the Lord's Supper itself*, that profes-
 “ *sed Christians*, who even were *scandalously*
 “ *and notoriously Immoral in the habitual and*
 “ *open Conduct of their Lives*, were not permit-
 “ *ted*, before some good Signs of Repentance
 “ *appeared*, to partake of this religious Rite.

How could he say in such a *manner* as he
 does say? “ In Times and Places where this
 “ can be certainly judged of; and the Rule
 “ put in Practice, without Prejudice to any
 “ Persons, who ought not to suffer by it, it
 “ MAY be a very good Rule still.

And cannot we in this *Time and Place*
certainly judge those who are *scandalously and*
notoriously Immoral in the habitual and open
Conduct of their Lives, to be such? --- And
 was it not always a sacred and inviolable Rule
 in the Church, not to admit such to the Ho-
 ly Communion, till they had given some
 good Signs of Repentance? Were not great
 Sinners, tho' the greatest of Men, nay tho'
 they were not *habitually scandalous*, only
 guilty of one Overt-act of a great Sin, obliged
 to submit to it?

Did not St. *Ambrose* oblige the Emperor
Theodosius, for one cruel Act, to submit to Pe-
 nance, before he would admit him to the
 Holy Communion? And did not the *Em-*
peror himself commend him for the same?
 Was it not always cried by the Deacons just
 before the Communion, *αγία αγιον*? Nay, did
 not the very *Heathens* observe this Rule; and
 drive

drive away the *Profane* from their *religious Rites*? And now at the last, is this a prudential Rule "which *MAY* (or *may not*) be "a good Rule still?"

Why should it be so much as supposed, that this *Divine Institution* cannot be observed and kept from *Profanation*, without "Prejudice to any Persons in this World, "who ought not to suffer by it?" — Or, if it cannot, that therefore it must be neglected and profaned? Must the *Ministers of Christ* give the Holy Sacrament even to those, who are "scandalously and notoriously Immoral in "the habitual and open Conduct of their "Lives," for fear of prejudicing them in this World, or others, who ought not to suffer by it; if they reject them?

What is this, but to disobey the *Orders* of our *Church*, and the *Laws* of the *Land*, by which these *Orders* are enforced? What is this, but to disobey the *Commands of Christ*, and to prostitute, to profane his most *Holy Sacrament*? What is this, but to count the *Blood of the Covenant* a common thing? and to cast down the very *Foundations* of *Discipline*, and to make the *House of Prayer* a *Receptacle* for *Scorners*, and a *Den of Thieves*? What is this, lastly, but to encrease the *Guilt*, and the *Punishment* of the *Sinner* himself in the other World? And to endanger their own *Souls*?

So

So far I will allow him, — “ that as he
 “ himself observes, what he has said, cannot
 “ encourage Sinners of any sort, to place the
 “ least Hope in the partaking of the Lord’s
 “ Supper, whilst they continue in the Prac-
 “ tice of their Sins: * (And indeed, by what
 he has said, he does not encourage, even *Pe-
 nitents*, to place the least Hope in partaking
 of the *Lord’s Supper*) because he every where
 tells them “ they will be condemned for their
 “ Sins, tho’ they are not condemned for the
 “ receiving unworthily.

But the Question is; whether his Notions
 of *Preparation* and *Worthiness*, may not tend
 to the *hardening* of Sinners in their Sin; by
 taking away the greatest *Restraint* to it? —
 And also encrease their *Guilt*, and their
Punishment, by making them guilty of the
Body and Blood of Christ, and to eat and
 drink their own *Damnation*? — Whether
 they do not tend to the *Prophanation*, to
 the *Prostitution* of the Holy Sacrament it-
 self: And to take off the *Edge*, yea utterly
 to destroy that little *Discipline* that is left
 amongst us? — Whether, lastly, even the
honest and well-disposed Christians (to whom
 he proposes to give good *Instructions*) mayn’t
 abate, not of that *superstitious*, but *deserved*
Awe and Reverence, which they used to have
 for this most Holy Ordinance, and grow

more remiss and careless in their Preparation for it?

Do not his other mean Notions of the Lord's Supper, encourage unbelieving Fools, still more to make a Mock of this positive Holy Institution? When they are told there is little or no Reason for it, no peculiar Benefits annexed to the Performance of it? Will not the Quakers be hardened in their Contempt of this most Holy Ordinance, when they see it reduced to nothing else, to nothing more than the silent eating a mere Piece of Bread, and drinking Wine in Remembrance of Christ; without any Expressions, Thanksgivings, or Prayers? Will not the Socinians plume themselves, when they see their Notions revived? And our Communion Office itself made agreeable to them? Nay, will not the common Papists be hardened in their superstitious Notions, when they see so plain, nay so low and mean an Account given in the Church of England, of that Bread and Wine, which they find called by no less Titles than the Body and Blood of Christ, in Scripture; and are told by their Guides, that they are every where so called, without any Diminution by the most early Fathers; yea, said to be the very Body and Blood of Christ sacrificed upon the Cross? Will not their Priests also make a great Advantage of it, amongst their own People; and make great Use of it, as an Argument amongst ours, that

that the *Doctrine* of the *Church of England*, with respect to this *Sacrament*, with respect to its *Efficacy*, and the *Worthiness* required of the *Receivers* of it, is taught to be so contrary to that, which is so plainly the *Doctrine* of the *Primitive Church*, nay taught to be *Socinian*, and her *Communion-office* *Socinian* also?

Will not the *Non-communicant* be encouraged in his continued Neglect of this most holy Duty, when he is told, that it signifies no more than what he can do without it, merely to call *Christ* to *Remembrance*, and that there are no *peculiar Promises* made to it?

Nay, will not the *Communicant*, lastly, be discouraged from taking so much Care, be less zealous to *prepare himself to meet the Lord*, in this holy *Ordinance*; and so receive less *Benefit* from it, even in the *natural Tendency* of it; as leading to pious *Thoughts* and *Resolutions*, to praying more earnestly, and keeping *Accounts* more regularly; when he is taught such low, such loose *Notions* of the *Lord's Supper*, and of the *Preparation* required in order to receive it *worthily*?

Tell it not at *Rome*, neither publish it in the *Streets of Racovia*.* Tell it not to the *Deist*, to the *Libertine* and *prophane*; to the

* *Racovia*, a City of *Poland*. It was formerly a famous Retreat for the *Socinians*; and had an *University* belonging to it. *Collier's Dict.* Hence their *Catechism* called the *Racovian Catechism*. They were expelled not only hence, but from all *Poland*, 1658.

Socinians and *Quakers*; neither publish it amongst the professed Christians, who never communicate, lest they *rejoice* and *triumph*.—Tell it not to those who are in a State of *Catechumens*; neither publish it amongst the very *Communicants* themselves, lest they also grow more *remiss* and *careless*, or be *grieved* and *lament*.

“ Thus have I endeavoured to guard myself
“ and others against all such Doctrines and
“ Ways of Expression concerning this Duty,
“ as appeared to carry along with them, any
“ *Notions*, which might prove of bad Con-
“ sequence to *Christians*, or give the *Deists*
“ a greater Handle to *ridicule* this *positive*
“ *Institution*: And at the same time, that I
“ have offered a *Preservative* against those
“ that are *bad*, to establish good and true
“ *Notions* of the *Lord's Supper*.

And from what I have laid down and defended, I think it very evident, that we are neither with the *Papists* on the *one Side*, to think the *Eucharistical Bread* and *Wine*, to be the very *Body* and *Blood* of *Christ*, and the very *same Sacrifice* with that upon the *Cross*;—nor with the *Socinians* on the *other*, that it is nothing else, but *mere Bread* and *Wine*, to be eaten only to put us in mind of *Christ*: But that it is the *Body* and *Blood* of *Christ* in *Efficacy*, tho' not in *Substance*; and that it is offered up unto *God*, as a Means of drawing down upon *us*, all the *Benefits* of

Christ's

Christ's *All-sufficient Sacrifice* upon the *Cross* : — That Christ hath not imposed this *Positive Duty* upon us, merely to shew his *Authority*, and to try our *Obedience*, without any great *Reason* for it, without any *peculiar Promises* annexed to it; but that it is an Act of *Covenanting* and holding *Communion* with God. — That he, on *His Part*, assures us of all the *Benefits* of *Christ's Death*; and we, on *our Part*, engage ourselves to, and assure *Him* of our most sincere *Obedience*; and that therefore it is a *Duty* which we not only ought to perform, but frequently to perform it; yea as often as we can, weekly, if possible, to do this in *Remembrance* of *Christ*, with *holy Dispositions* of Soul, as well as after a *Religious Manner*.

To conclude: Let *Christians* believe what their *Master* and His *Apostles* have taught them concerning this *Duty*; and believe the most *Primitive Fathers*, rather than those that contradict Them, in those Cases where it is disputed, what their *Master* and his *Apostles* taught them. — Let them come with boldness to this *Throne of Grace*, and humbly expect that which *Christ* and His *Apostles* have given them Reason to expect from it. — Since very excellent Things are spoken of this *Institution*; let them not have superstitious, yet awful and reverend, high and exalted *Notions* concerning it; and not depreciate it, into what he never designed it, a mere empty
Sign

Sign or Symbol: Let them not esteem that, as a *low Dispensation*, which Christ hath made His *Highest Ordinance*, the most solemn *Act* of Christian Worship. — Let them not think *below what is written of it*, because it is *above their Reason*, or they cannot account for it, *in a reasonable Way*. — Let them, as *Christians*, hope for *supernatural Favours and exalted Privileges*, as well knowing, and being assured, that without them the *natural Man* cannot discern nor obtain the *Things of God*: But then, as *Christians*, let them hope for them in, and only in the *Way and Manner* that *Christ* hath ordained: --- Let them remember, that to hope for them, without the due use of these Means, is *strong Delusion* and *high Presumption*, “ is no better
“ than a *Dream*; pleasing perhaps at present, but in the End hurtful unto those
“ who infuse it into others, and to those who
“ will find themselves disappointed when
“ they are waked out of it.” — Let them think it a *Duty* of *grand Importance in itself*, of *equal Obligation* with any *moral Duty*, as being equally commanded of God; in its *Consequence*, of the greatest Moment, as having such exceeding great and precious *Promises*, exceeding great and terrible *Threatnings* annexed to the due Performance, and unworthy or Non-performance of it. — Let them think therefore, *that the Danger is great* in neglecting the *Lord's Supper*; and equally
great

great in receiving unworthily; that in both Cases they forfeit their Right to the Kingdom of Heaven. Let them rightly distinguish betwixt the Conditions and the Means of Salvation; — the Conditions, Faith and Obedience; and the Holy Sacraments the Means of conveying Forgiveness of Sins and eternal Life, to those who perform these Conditions: And let them not think, that Obedience, or the Practice of the whole System of Moral Duties, and Faith in Christ also, added to it, will be sufficient to Salvation, if they neglect this Holy Sacrament; nor that the Receiving the Holy Sacrament will profit them any Thing, without the Practice of all Virtue and Faith added to it. Considering who it is that commands, and what it is that He promises; as the Hart panteth after the Water-brooks, so let their Souls pant and long after Christ in this holy Ordinance; and as oft as they have Opportunity, frequent it. But then let them not dare to bring so much as one known Sin, unrepented of, to it. — Let them know, and be assured, that an holy Life is the only Preparation sufficient for the Holy Sacrament; but still, that tho' they have Oyl in their Vessels, they should arise and trim their Lamps, when they go to meet the Bridegroom in it. Thus living holily, and receiving this Holy Sacrament worthily; then, and then only, will they, at the last, have a Covenanted Right, to live happily for ever in Heaven.

APPEN-

APPENDIX.

Part of the Prayer of Consecration, taken out of the Clementine Liturgy: Of which Mr. Johnson says, — “ That he “ was persuaded in his own Mind, that “ if we had the very Words in which “ St. Peter and St. Paul consecrated the “ Eucharist, it would not differ in Substance from it.

After the Words of Institution,

W Herefore, remembring Christ's Passion and Death, and Resurrection from the Dead, and to recompense every Man according to his Works; we offer to thee, our King and our God, according to His Appointment, this Bread and this Cup; giving thee Thanks through Him, that thou hast vouchsafed us to stand before thee, and to sacrifice to thee: And we beseech thee to look favourably on these thy Gifts, which are set before thee, O thou Self-sufficient God: And do thou accept them, to the Honour of thy Christ, and send down thine Holy Spirit, the Witness of the Lord Jesus's Passion; that He may make *this Bread, the Body of thy Christ, and this Cup, the Blood of thy Christ*: That they who are Partakers thereof, may be confirmed in Godliness, may obtain Remission of their Sins; may be delivered

P

from

from the Devil and his Snare, may be replenished with the Holy Ghost, may be made worthy of thy Christ, may obtain everlasting Life, thou being reconciled to them, O Lord Almighty. —

In this short Prayer are contained the chief Doctrines which I have endeavoured to defend. The *Oblation*, — the Invocation of the Holy Ghost, — the Bread and Wine the Body and Blood of Christ in Power and Effect; — and the Benefits, Remission of Sins, — the Gift of the Holy Spirit, — and eternal Life. —

F I N I S.

Just Published, by the same Author,

THE Pleasures of CHRISTIAN BENEFICENCE, and the Usefulness and Necessity of Commissions of Charitable Uses: In a SERMON preached in the *Abbey-Church at Bath*, May 18. 1735. Before the Commissioners for Charitable Uses for the County of *Somerset*. Published at their Request. Price 6 s.

THE CONTENTS.

The INTRODUCTION. p. 1

S Hewing the Usefulness of the Fathers to understand the Scriptures ; particularly the Words of Institution. 4
 — and to prove that those Words of our Saviour, Ye ought to wash one another's feet, are not of standing Force ; in Answer to Prop. V. in the Plain Account. ib.
 The Design of this True Account laid down in six Propositions. 7

P R O P. I.

That the Bread and Wine are the Body and Blood of Christ in Efficacy. 8

Proved

1. From the Titles given them. ib.
2. The Words of the Institution,
 He blessed it. 10
 This Translation vindicated. 11
Eucharistiae and *idrymeae* largely explained. ib.
 The Holy Spirit the Inditer of all the Scriptures ; the Apostles only as it were Amanuenses. 12
3. From 1 Cor. x. 16. 14
 Largely explained. 14
 Defended. 18

P 2

4. From

The CONTENTS.

4. From 1 Cor. xii. 13.	p. 21
<i>Largely explained.</i>	ib.
<i>Defended.</i>	23
5. From John vi. 63.	27
John vi. proved to be meant of the Eucharist.	ib.
<i>Transubstantiation not savoured in this Chapter so understood.</i>	29
<i>Objections answer'd.</i>	30
<i>Puffendorf cited in Favour of this Sense.</i>	33
<i>Farther proved.</i>	ib.

PROP. II.

That it is a Commemorative Sacrifice.	34
<i>The Difference of this Notion from that of the Church of Rome prov'd.</i>	ib.
1. From Mal. i. 11.	35
2. From the Words, This is my Body given for you.	37
3. From τὸ τοῦ σώματος αὐτοῦ ἵματιον αὐτοῦ.	40
1st Argument.	ib.
2d ———	41
<i>Antiquities largely explained.</i>	ib.
<i>Mr. Pierce's Authority cited.</i>	42
4. From those Places of Scripture, which plainly intimate, that Christians have an Altar.	43
1. From Mat. v. 23, 24.	ib.
2. From 1 Cor. x. 20, 21.	44
<i>Objections answered.</i>	46
<i>The Paschal Supper not distinct from the Sacrifice of the Lamb.</i>	47
<i>Mactation not necessarily done by the Priest.</i>	49
<i>Christ offered himself before he was upon the Cross.</i>	ib.
<i>An Objection from St. Chrysostom against the sacrificial Nature of the Eucharist, answered.</i>	52
<i>The Rubrics of the Communion Office vindicated.</i>	53
<i>The Word, Communion Table, never used.</i>	ib.
——— Lord's Table, mostly used.	ib.
<i>First Reformers believed the Lord's Supper to be a Sacrifice.</i>	54
<i>This Doctrine not altered by the Alterations since made.</i>	ib.
3. From	3.

The CONTENTS:

3. <i>From Heb. xiii. 10.</i>	P. 55
<i>Three Arguments offered.</i>	ib.
<i>Objections answered.</i>	56
<i>The Necessity of Consecration, Prayers, and of a Minister to consecrate.</i>	58

P R O P. III.

That it is a Covenanting Rite, &c.	64
<i>Proved 1. From the former Propositions.</i>	ib.
2. <i>From Circumcision and the Passover being Covenanting Rites.</i>	ib.
3. <i>From the Words of Institution.</i>	66
4. <i>From John vi. 56.</i>	67
5. <i>From those Texts in which Christians are said to hold Communion with God.</i>	68
<i>Objections answered.</i>	71
<i>The Death of Christ not the only Seal of the Covenant.</i>	73
<i>Our being sealed ascribed to the Holy Spirit.</i>	74
<i>Verbal Professions, not so properly renewing the Covenant, as the partaking of the Eucharist.</i>	77

P R O P. IV.

That there are Promises made to the worthy Receiving ; and what they are.	79
---	----

P A R T I.

<i>Proved from former Propositions</i>	80
<i>from the Text already urged.</i>	ib.
Objections. I. <i>That to ascribe the Benefits of Christ's Death, to the worthy receiving the Sacrament, is to put that upon one Act of Obedience, which depends upon Universal.</i>	80
<i>Answered.</i>	80
II. <i>That it destroys the Notion of Remembrance.</i>	ib.
<i>Answered.</i>	ib.

P A R T

The CONTENTS.

PART II.

<i>The particular Benefits.</i>	82
<i>I. Pardon of Sin.</i>	83
<i>Proved in general.</i>	84
<i>— more particularly from the Words of Institution.</i>	85
<i>The true Notion of Absolution stated.</i>	88
<i>The Church of Rome corrupted it.</i>	91
<i>Objections: The negative Answer to this Question in the Plain Account, Do we not partake of Forgiveness of Sins in the worthy partaking of the Lord's Supper --- proved contrary</i>	
<i>1. To Scripture.</i>	97
<i>2. To the Judgment of our Church.</i>	98
<i>II. The 2d Benefit, The Gift of the Holy Spirit,</i>	ib.
<i>Proved 1. From the Texts already urged, &c.</i>	101
<i>2. From Baptism's conferring this Gift.</i>	102
<i>3. From its being ascribed to Prayer.</i>	103
<i>Objections answered.</i>	ib. &c.
<i>Why the outward Signs called Mysteries by the Church; and truly so called.</i>	106
<i>III. --- Eternal Life.</i>	ib.
<i>Proved from John vi.</i>	ib.
<i>The Reason why this Sacrament made necessary to eternal Life, that we might not ascribe it to our own Merit.</i>	107

P R O P. V.

The Duty of Communicating of equal Obligation with moral Duty; and of frequent Communion.

110

PART I.

<i>Proved from Psalm ii. 6.</i>	ib.
<i>I Cor. x. 17.</i>	111
<i>John vi. 56.</i>	ib.

PART II.

<i>The Necessity of frequent Communion.</i>	114
<i>Answer to the Objection, that it is not expressly commanded.</i>	116
<i>Weekly</i>	

The CONTENTS.

<i>Weekly Communion upon the same Footing with the Weekly Observation of the Lord's Day.</i>	120
<i>Acts ii. 46. and xx. 7. vindicated against the Exceptions in the Plain Account.</i>	123

PROP. VI.

That there is a previous Examination, a holy Preparation required, and wherein they consist. 128

PART I.

<i>Previous Examination proved necessary.</i>	ib.
1. <i>From the former Heads.</i>	ib.
2. <i>From the general Declarations of Scripture.</i>	129
3. <i>From particular Texts.</i>	ib.
4. <i>From those Words; Let a Man examine, &c.</i>	133
<i>These Words proved to require a previous Examination, and Approbation of ourselves.</i>	ib.
1. <i>From the Use of the Word conspicuous throughout the New Testament.</i>	ib.
2. <i>From the Case of the Corinthians.</i>	136
3. <i>From the Permission given to Eat upon this Examination.</i>	140
4. <i>From the mention of the Words of Institution.</i>	ib.
5. <i>From the following Words, if we would judge ourselves, &c.</i>	141
<i>St. Chrysostom's Interpretation.</i>	143
<i>Objection from the Word obscure, answered.</i>	147
<i>Our Church vindicated from favouring the Notion of this Author.</i>	ib.

PART II.

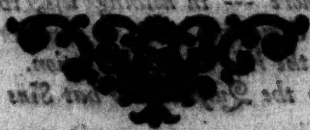
<i>Shewing wherein the Nature of Worthiness does consist</i>	
<i>In nothing more — in nothing less, than in keeping the Baptismal Covenant.</i>	149
<i>Proved from the Words of Institution.</i>	ib.
<i>In Answer to the Question, What Sins break this Covenant.</i>	ib.

1. Sins

The CONTENTS.

1. <i>Sins of Infirmary do not.</i>	151
2. <i>Sins, tho' not of Infirmary, yet not wilfully committed, for some time unfit for the Holy Communion.</i>	152
<i>What Preparation here required.</i>	ib.
3. <i>Presumptuous Sin altogether unfit.</i>	153
<i>What Preparation here required by the Primitive Church.</i>	ib.
<i>By our own.</i>	154
<i>Upon what Texts grounded.</i>	157
<i>Upon what Reasons.</i>	165
<i>No such Preparation required of him, who is free from presumptuous Sin.</i>	167
<i>What is required of him.</i>	170
<i>The true Notion of Preparation in different Persons, different.</i>	172
<i>This Notion secures the Sacrament from Prophanation and Contempt.</i>	173
<i>The Notion of Preparation in the Plain Account, confuted.</i>	174
<i>— and of Eating unworthily.</i>	179
<i>This disproved by many Arguments.</i>	ib.
<i>These confirmed by St. Chrysostom's Authority.</i>	186
<i>— by the Qualifications required in those who eat the Passover, Numbers ix. and 2 Chron. xxx.</i>	188
<i>Justin Martyr's Account — largely vindicated.</i>	193
<i>— confirmed by other Authorities.</i>	ib.
<i>All Effects of the Notions in the Plain Account to be feared.</i>	202
<i>Recapitulation.</i>	205
<i>Conclusion.</i>	206
<i>Appendix.</i>	209

PART II.



ERRATA.

ERRATA.

Page 37. line 21. read unto. p. 40. l. 10. r. in Substance the same. p. 90. margin l. 1. 2. r. ἀποδοῦναι. p. 111. margin l. 1. r. *Est* in Italic. p. 151. l. 26. r. these. p. 157. margin, r. Dr. Marshal's. p. 192. l. 30. dele " . p. 193. l. 24. r. Authorities. p. 198. l. 15. The Character here given, &c. not against the other Column, but the Beginning of another Paragraph. Appendix, the Prayer dotted.

The INTRODUCTION to p. 7. — from page 7 to p. 34, *The Bread and Wine the Body and Blood in Efficacy.* — from p. 34 to 64, *This Sacrament a Commemorative Sacrifice.* — from p. 64 to 79, *The Eucharist a Covenanting Rite.* — from p. 79 to 110, *The Benefits of this Sacrament.* — from p. 110 to 114, *The great Duty of Communicating.* — from p. 114 to 128, *The Duty of frequent Communion.* — p. 205, 206, *Recapitulation.*

ADDENDA.

Page 114. l. 28. *And it will drive every sincere Christian to the Holy Altar.*] For thus saith our Saviour unto the Non-communicants; and He does not speak with greater Vehemence and Peremptoriness against any Sinners whatsoever, — *Except ye eat of the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.* * Upon which Words the Primitive Fathers grounded their Opinion, that the Neglect of this Sacrament was *Penal Everlastingly*; and so far did they, particularly St. *Austin*, and *Innocent I.* extend, that they grounded the Necessity of admitting Infants to the Holy Communion upon them.

* John vi. 56.

P. 147. *So at the last.* ἔτι has plainly a reference to the Word immediately preceding, — as if the Apostles had said ἔτις ἀνεμύδατος.

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